

September 7, 1946

AMERICA



The Trials of The Church in India

MOST REV. THOMAS POTHACAMURY

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COMMENT ON THE WEEK

Three Diplomatic Precedents. Three times in quick succession the United States has revealed to a somewhat skeptical world her conviction that the United Nations, however much its charter needs revision in the matter of the veto, is indeed the repository of the world's hopes for peace. The first proof of our adherence to these high ideals came in the tense Yugoslav situation. When nerves and patience were at the rupture-point, when considerable American naval forces were within easy striking distance of the aggressor puppet country, it would have been the easiest and most regrettable thing in the world for our ultimatum to read "release our flyers or we shoot." Instead, and for the first time in diplomatic history, the alternative to satisfaction refused was an appeal to the United Nations, and it worked. The second instance of our adherence to the principles and ideals of UN came when this country was the first to fulfil the provisions of Chapter XI of the UN Charter, which directs that governing countries report periodically on economic, social and educational affairs in their territories. Our State Department communication to the UN Secretary General, Trygve Lie, gave a full accounting of the administration of our territorial possessions; and thus the United States, setting the lead for other colonial powers, became the first nation to submit freely its territorial policies to the scrutiny of a world body. Finally, on Aug. 26, the UN received President Truman's official declaration that the United States would accept the compulsory jurisdiction of the International Court of Justice in matters of treaties and other phases of international law. Great Britain and the Netherlands have already made a like submission, but this is a diplomatic precedent of the first water for the United States, and totally repudiates the isolationism which kept us out of the World Court a decade or so ago.

Ideals and Hard-Headedness. In submitting the United States' adherence to the International Court, Herschel V. Johnson, the acting U. S. representative to UN, declared:

This is a further testimony to the determination of my Government to do all in its power to assure that the United Nations will fulfil the role assigned to it, which is nothing less than the preservation of world peace. The Yugoslav ultimatum, the report on territories, membership in the International Court—all three mesh in significant fashion to underscore American hopes for the United Nations. Simul-

taneously, the tone of American debate at Paris has become more realistic and hard-headed. The Russian steam-roller is finding the going consistently more boulder-strewn; the flabby spirit of compromise before exaggerated demands seems to be stiffening into firmer conviction that principles cannot be compromised. It is in this double-edged policy that the hopes for peace clearly lie. We must be realistic, we must even talk tough when the immediate situation demands it; we must, at the same time, keep the ideals that are the basis of UN constantly before us as the goal. If we can pursue that arduous double policy, we may yet rectify much of Yalta's and Potsdam's appeasement.

The Issue in China. The Soviets are busy testing the firmness of the American intention to stay in Europe and Asia until a reasonable peace is secured. They manufacture complications in the peace efforts at Paris; they multiply incidents

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involving our troops in occupied and liberated countries; they accompany these efforts with a heightened clamor along the party line to "bring our boys home." In China, while the common pattern is painfully evident, there are a few local modifications that Americans should constantly bear in mind. It is true that the U. S. pledged itself in the Moscow agreement of last December to use its mediatory powers toward the formation of a coalition government. But it is equally true that the communist terms, besides fading mirage-like when approached, have usually contained conditions which, if accepted, would destroy the government which the Soviets, as well as the U. S., have accepted as the sole legitimate authority in China. If Moscow would say the word, a fair and reasonable peace could be achieved in China. This fact, in face of the present chaos, raises the dire question that frightens the world—whether peace can ever be reached with an international imperialism powered by quasi-religious fanaticism.

Interim Indian Government. The first All-Indian Government in history was announced on August 24 and scheduled to take office on September 2. The historic significance of the occasion was marred by the circumstances that preceded, accompanied and now threaten to follow the event. In the first place, the Government, appointed by Viscount Wavell, the Viceroy, is merely an interim arrangement to administer the country until the Constituent Assembly, already elected, can meet and fulfil its task. Second, the Government will not be sovereign but will function after the manner of a Dominion, with the Viceroy sitting in Council, exercising a vote and, if need arise, a veto. Third—and most ominous of all—the government of fourteen was formed not only without the Moslem League's consent and participation, but in face of a possible Moslem revolt. It is difficult to see how Mohamed Ali Jinnah can take advantage of Wavell's offer by accepting five seats on the new Executive Council. Not only would such capitulation involve surrender of the parity principle for which the

League has fought; it would also require recognition of the Congress Party's right to be represented by a non-League Moslem. On the other hand, whether any Indian government can maintain order against active Moslem opposition is a very serious question. The British did not choose the ideal solution. There is none. They did finally what was finally left to do.

Labor Charter for Japan. A bare year after V-J day, which President Truman called a "day of retribution" to pair with Pearl Harbor's "day of infamy," the structure of a new and chastened Japan begins to brighten the Eastern horizon. The impression will not down, and it is more than a meager consolation, that General Douglas MacArthur has succeeded, where the Four Powers have failed dangerously in Europe, in giving effect to the nobler, constructive—may we not say Christian?—implications of the Potsdam Declaration. The institutional reforms necessary for "the establishment of a peacefully inclined and responsible government" have not been made to wait upon slow-moving trials of war criminals and the knotty complications of reparations claims. Her idols in the dust, Japan is beginning to understand the profound meaning of "co-prosperity." She is getting energetically, even gratefully, back to work. The Welfare Ministry has drafted a basic labor law which should aid potently in the removal of serious feudal obstacles to "the revival and strengthening of democratic tendencies . . . and respect for the fundamental human rights" promised by Britain, China and the United States (later by Russia) at Potsdam in the name of the United Nations. Embodying most of Western labor's recent "gains" in the direction of social justice, the new Pacific charter provides for an eight-hour day, a six-day week, a minimum wage, restriction of child-labor, protection of women workers and a free field for legitimate trade-union activity. With a charter for management in the offing, and an educational campaign stressing the necessity for cooperation rather than class-conflict or paternalistic nationalism in industry, Japan may see sooner than we had dared to hope the rising of the sun of justice, after the sinister glare of our atomic bombs.

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World Teachers Meet. The two-weeks' World Conference of Teachers, which has been in session at Endicott, N. Y., since August 17, drew representatives of teachers' organizations from thirty nations. Since the Conference is still at its work, no more than an outline of the topics discussed can be given at this time. On the first day a dele-

gate proposed that the Conference draw up an international code of ethics for teachers. The proposal made at another session, that international textbooks in history and geography be prepared with the object of de-emphasizing nationalism and eliminating bias and hate, provoked a good deal of debate. Ireland's delegate, Mr. John D. Sheridan, indicated what a difficult job this would be when he posed this question: how could a committee of English and Irish scholars write a history of the Black and Tan War of 1919-21 that would be satisfactory to both nations? Other topics under discussion were: world peace through education, world-wide exchange of teachers and students, illiteracy, cooperation with UNESCO, a world university. In its second week the Conference took up the question of a permanent "World Organization of the Teaching Profession." On the alphabetical front, this would be WOTP. Agreement was reached on the name, as given above, and on these four purposes of the organization: to make education available to all without discrimination, to improve the professional status of teachers, to promote world-wide peace, to work with UNESCO and other international bodies. Sharp difference arose over voting procedure and other recommendations of the constitutional committee. Final decisions and an estimate of the accomplishments of the Conference will be given next week.

Private as Well as Public Schools. A resolution that will be applauded by fair-minded people was passed the other day by the American Federation of Teachers at its national convention in St. Paul, Minn., favoring the extension of federal aid to parochial and private as well as public schools. The New York delegation made its usual stand against granting any public funds to non-public (*sic!*) schools. When the Federation decisively voted down this opposition, it stated in effect a primary truth that should be consistently dinned into the ears of the American public: *the public school system is not the American system of education; it is only part of it.* Parochial and private schools are public just as surely as are the so-called "public" schools. The Hill-Thomast-Taft bill, for federal aid to public schools exclusively, flagrantly ignores this truth, whereas the Murray-Morse-Pepper bill (S. 2499), introduced in the Senate on July 31, accepts it. So does the resolution endorsed by the American Federation of Teachers.

Snarl in Housing. Recriminations between members of the building industry and govern-

ment housing men have lately become a commonplace. Striking examples are the current arguments about who is to blame for the materials shortage and the delay in veterans housing. Housing Expediter Wyatt on August 6 released figures showing that 37 per cent of housing units begun since January 1 have been completed. Whereupon the National Association of Real Estate Boards made a survey of its own and on August 24 announced that only 15.9 per cent of housing begun had been completed through June. Many of the builders, moreover, were reported by NAREB as extremely gloomy about the future and convinced that goals for the second half of the year could not be reached. Now no one, least of all Mr. Wyatt, has tried to convince anybody that home building at this time is an easy job. Shortages of essential materials, difficulties with priorities and the very definite inadequacy of the skilled labor force make builder and buyer both wonder if homes begun will ever be completed within the time or at the price agreed upon. Nonetheless we think the builders are being very petulant about the whole matter. The NAREB survey is, on its own admission, incomplete. Exaggerated and unwarranted conclusions can readily be drawn from it and the fact by-passed that it takes time to build a house even in normal times. The construction-industry members should engage in a little self-criticism. Too much of their time and publicity, including that on the radio, is taken up with the wholly negative task of blaming the Government, and specifically Mr. Wyatt's office, for all shortages and delays. Undoubtedly there are some errors from that direction, but it is unpardonable on the part of the builders' publicists to create the impression that all was well with the industry until government stepped in. Too many Americans know that such is not the case. The builders should admit it, too.

Dept. of Agriculture and Rural Churches. Within the U. S. Department of Agriculture, almost hidden from public view, is an invaluable group which bears the name Bureau of Agricultural Economics. Fact-finding is now its unique objective, since the drawing of even obvious sociological conclusions recently brought upon its head the wrath of Congress members from certain agricultural and "white-supremacy" States. Within the narrow ambit of fact-finding, however, the BAE was able this past year to do a fine job in contacting rural church leaders. Under the capable direction of Orion Ulrey, former professor of economics who believes human beings

are the end of economic research, a survey of the rural churches was carried out. High point of the year's work was a conference held last spring in which Department members and church leaders participated. From this meeting it became apparent that both groups have much in common, so far as objectives are concerned, and could profit by greater cooperation and collaboration. Each has much to offer the other, and without the other neither can hope to obtain desired goals in the socio-economic order. Dr. Ulrey in his surveys paid especial attention to the question of integrating religion into the farmer's outlook on life. One distressing fact turned up in a survey of 60 farm magazines, namely that only 53/100 of one per cent of their space was devoted to "church and religious articles." Another distressing fact is that few of the 1,300 religious publications in America (this includes non-Catholic papers and magazines) have yet discovered the farmer. All of which bears pondering as we discuss religion and agriculture.

Lunches for School Children. Most of the States made the proper deduction from the fact that the Federal Government is willing to pay \$75 million a year to help them give children in elementary and secondary schools—public and non-public alike—wholesome lunches at reduced prices or free of charge. Thirty-four of the States and Hawaii, at this writing, have signed agreements to pick up their share of the \$75 million and a share of another \$10 million available annually for improving dietary programs and lunchroom equipment. This yearly largess, which must be matched dollar-for-dollar by the participating States, will really save money for the States; but its prime purpose is to guarantee permanent lunch assistance to millions of children unable to pay regulation prices for milk and food. Introduced by Representative Flannagan of Virginia, the School Lunch Act became Public Law 396 when President Truman signed it on June 4. Its administration falls to the Department of Agriculture. There appears to be only one contingent weakness in the law—that the Department of Agriculture might be tempted to use it for palming off unpalatable agricultural surpluses on the children of the nation. Against this temptation, O Lord, defend the U. S. Department of Agriculture! And also, O Lord, bestir the Catholic schools to put out their hands for their rightful share of this grant-in-aid for the benefit of Catholic children.

Our Noisy Age. Every now and then someone writes an editorial or a letter complaining of the

terrible noisiness of our epoch. Airplanes roar, autos honk and grind their starters, telephones ring, subways are infernal, and so on. This is devastating our nerves, shortening our lives and raising a generation of clamor-jarred neurotics. Heaven knows we hate noise, and love to inhale the quiet of an old-fashioned summer night, when nothing meets the ear but crickets and tree toads, screech owls and whippoorwills, a shrieking baby and a couple of howling dogs, not to speak of rats in the wall and turkeys gobbling. The machine age is terrible, though some may recall the incessant roar of hoof and wheel on city cobblestones, the clang of trolleys where now the bus glides silently, clatter of elevated trains and puffing of steam locomotives, the circus' steam calliope, and the giant fire-crackers on the Fourth of July. But what gets us puzzled is the fact that when you live to be around one hundred you don't seem to be a bit allergic to noise. Here is Albert Woolson, 99, at the G.A.R. encampment in Indianapolis, entertaining with a drum solo his venerable comrades, such as William H. Osborn, 103; Orlando LeValley, 98; Charles L. Chappell, 99, and Theodore Penland, 98. Along with their Commander in Chief, 100, Hiram Gale of Seattle, they have been shouted at, blared at, booped and tooted at by the crowds and the Marine Band, and do they enjoy it! Go easy on stopping all the noise. We may soon be passing away at eighty.

Canon Cardijn's Visit. On September 4 just past, Canon Joseph Cardijn, of Belgium, founder of the mighty "Jociste" movement (*Jeunesse Ouvrière Chrétienne*, Young Christian Workers), left the U.S. for his return voyage home. A few week's whirlwind tour by air had carried him all over this country and down the western hemisphere from Canada to Costa Rica to Uruguay and Argentina. Everywhere he met the same cordial reception from prelates, clergy and laity, from workers and industrialists (e.g. in Buenos Aires) alike. All encountered in him an utterly single-minded man of flaming enthusiasm mixed with Christlike humility and an unearthly shrewdness and tact. The apostle of laboring youth proclaimed a message with terrific intensity: if communism is to be effectively combated, then our young working men and women *must* be taught to think and live their own Christian lives—their lives as workers, as Catholics, weaving its texture out of the very problems that it presents to their judgment, their courage and their faith. Canon Cardijn's message was muted outwardly during the war, but inwardly it was the school of saints and martyrs. It has only begun to be heard.

WASHINGTON FRONT

FRUSTRATION is about the only result of attempts to discern anything clear in the way of a national pattern in Congressional primary election results thus far in 1946. But it might be safe to chance two conclusions:

First, that local rather than national or international issues seem to have dominated a considerable number of Senate and House contests. Second, that despite a good deal of election apathy, the public has a way of rising up unpredictably here and there to smite an officeholder who may have thought he held a lifetime lease on his congressional job.

But as for finding that there's a swing to right or left, toward isolationism or internationalism or some other major trend in U. S. thinking, it is tough going for the analysts. As someone said in trying to figure why Reps. Jed Johnson, Lyle Boren and Victor Wickersham, gentlemen of dissimilar talents and records, were defeated in Oklahoma: it "must have been because they were Jed Johnson, Lyle Boren and Victor Wickersham."

All the polls seem to show a swing away from the Truman Administration, it is true, but you can get violent arguments on how far it has gone and what it will amount to when November comes around.

So far, fifteen sitting House Democrats have been retired to pasture. Four Republican members were beaten for renomination. Senators Wheeler, Shipstead and LaFollette, who split often with the Democratic Administration in recent years, were trimmed, but so was Senator Radcliffe of Maryland, who had gone along with the White House with fair regularity for many years.

In varying degrees Senators Wheeler, Shipstead and LaFollette had followed what was rated an isolationist line, yet certainly many other factors entered into the defeat of each. In Wisconsin, Mr. LaFollette was beaten in part because there was a good regular Republican organization against him, and because a section of labor turned against him despite his notable Senate labor record. Harold Stassen's statewide Minnesota organization was too much for Mr. Shipstead. Numerous local factors entered into Senator Wheeler's defeat.

Republican strategists claim that New York primary results in the Congressional districts of Reps. Baldwin, Marcantonio and Powell show new strength on their side. Democrats cite defeat of Rep. Slaughter in Missouri as showing their strength. At this point, your guess is as good as anyone else's.

CHARLES LUCEY

UNDERSCORINGS

THE MISSION INTENTION for September, "an increase of love for the missions through teaching, writing and preaching," contains a hint of the rich subject matter which mission history and activities open up to the writer, educator and lecturer. And this subject matter has human and popular as well as apostolic appeal. Good use of it in church, school, the press and on the public platform could turn the wartime "discovery" of the missions by the men of our armed forces into a universal and lasting revelation; it could be the beginning of an intensely active age of the missions. The National Society for the Propagation of the Faith has many a suggestion for willing cooperators.

► St. Louis University has acquired, by gift and purchase, complete ownership of the Parks Air College, nationally known aviation engineering school near East St. Louis, Illinois. Oliver L. Parks, founder and president of the school, and principal benefactor in the transaction, is a convert to the Church and a Knight of St. Gregory. The new unit of the university will be called the Parks College of Aeronautical Engineering of St. Louis University. There are 22 buildings located on the 113 acres of campus and airport grounds, with extensive shop, classroom, laboratory and dormitory facilities. The present enrollment is 368.

► A fast-growing form of Catholic Action that does effective work is the Catholic book and information center. You will find these centers in most of the large cities, and in cities not so large—an excellent intellectual rendezvous, for example, in Hartford, Conn.; one near the Harvard campus, which no doubt will have honorable mention in a book by a convert soon to be published; and a correspondent sends us some interesting facts about the Aquinas Library and Book Shop (non-profit) in South Bend, Indiana, which sells and loans books and pamphlets, has a reading room, holds lectures, keeps pamphlet racks filled in railroad and bus stations and in hospitals, helps to build up Catholic holdings in the public library, etc.

► On September 8, the Most Rev. Thomas M. O'Leary, Bishop of Springfield, Mass., will celebrate the twenty-fifth anniversary of his consecration. . . . Father Edward A. Fitzgerald, pastor of St. Joseph's Church, Elkader, Iowa, and from 1920 to 1941 Dean of Loras College, Dubuque, has been named Titular Bishop of Cantanus and Auxiliary to the Most Rev. Henry P. Rohrman, Coadjutor Archbishop of Dubuque. A. P. F.

TRIALS OF THE CHURCH IN INDIA

MOST REV. THOMAS POTTHACAMURY, D.D.

EVENTS in the Indian state of Travancore, on the southwest coast of India, have assumed a grave turn. The Church is being subjected to disabilities, the like of which have been unknown since the establishment of British rule in the country and, even before that, under Mogul Emperors and Hindu Rajahs. A series of edicts has been issued which, though of a general character and applicable to adherents of all religions, affect in particular the progress of the Church and the welfare of the Christian community. The Dewan of Travancore, whose office corresponds to that of Prime Minister in European countries, is an autocrat and dictator and will brook no criticism or opposition to his high-handed and tyrannical policies and methods. A skilfully devised program of reducing the Church and Christian social order to impotence is being pursued with relentless vigor and persistence in this, the greatest stronghold of Christianity in India.

Though Christianity was planted in the soil of Travancore in the first century of the Christian era, it is now accused of being a destroying and denationalizing force, a religion alien to the ideals, traditions, usages and institutions of the land. And that, in spite of the fact that Christians have lived in close harmony with their Hindu neighbors for nineteen centuries, during which the religious beliefs and observances of the former have not been—as indeed they are not now—a source of annoyance or irritation to the latter. In language, customs and mode of dress the Christians do not differ from the vast majority of their Hindu countrymen. There has been no real antagonism between Christians and Hindus. State authorities have in recent years begun to make systematic efforts to revive Hinduism and remodel it on Christian lines, with the hope that the power and influence of Christianity will be weakened, if not destroyed.

The strength and antiquity of tradition leave no doubt that from the earliest dawn of the Christian era there has been a body of Christians in Travancore. The Travancore Census Report (1941) says that the Church in Travancore is "one of the oldest in the world," older than that in any other part of India and most parts of Europe. Referring to the origin of Christianity and status of the converts, the Report says:

Christianity was introduced into Travancore straight from the land of Jesus Christ, not long after His Crucifixion. Tradition associates its introduction with

the name of St. Thomas (52-68 A.D.), one of the twelve Apostles of Jesus Christ and the pioneer of evangelization in India. Through all the thick mist that shrouds the traditional accounts, one fact stands out clear, viz., that the earliest conversions must have been effected by a person of great spiritual influence and magnetic personality, for among the converts to the new faith there appear to have been several who did not suffer any disabilities imposed by the Hindu religion, but occupied positions of authority and influence in Hindu society. The tolerant attitude of the rulers facilitated the success of the early Christian missionary enterprise.

Though isolated and cut off from their co-religionists in other parts of the world, the Christians of India adhered steadfastly to Christ. Little is known of their history until the advent of the Portuguese at the beginning of the sixteenth century. The number of Christians in 1820 was 112,158, or 12.4 per cent of the general population, Hindus being 83 per cent. In 1875, when the regular census was taken for the first time, the number of Christians of all denominations was 469,023. Since then, each decennial census revealed successively a higher rate of increase among Christians than among the adherents of other creeds. The census figures of 1941 estimate the total population of Travancore at 6,070,018, of whom 1,963,808 are Christians, including 1,014,054 Catholics. The ecclesiastical statistics of 1945 reckon the Catholic population of Travancore at 1,222,681, divided into these three groups according to liturgical rites: Syro-Malabar, Latin and Syro-Malankara. Christians now form one-third of the population, whereas in 1901 they were only one-fifth.

Christians thus are not only a considerable minority, but also are in the forefront of all-round progress. In the matter of literacy they stand unrivaled, with a proportion of over two-thirds who are literate. In the matter of higher education and economic status, agricultural holdings and plantations, commerce and history and banking and business capacity, Christians, particularly Syrian Catholics, are foremost. They have also made the most valuable contribution to the progress and prosperity of the state. By their hard work, enterprise and notable financial sacrifice, they have built up a school system, from the primary to the university and college level and, thanks to their long and steady endeavors, Travancore has the distinction of being the most advanced territory in India in respect to education.

Christians have always been a peace-loving and law-abiding people, loyal and devoted to the ruling power. But, for some years, there has been considerable rightful discontent among them. Certain disabilities have been imposed on them,

hampering their continued growth and the free exercise of their religion. Sir C. P. Ramaswamy Iyer, the Dewan, has pursued a policy which cannot but be described as antagonistic to Christianity. In an interview with the editor of the *Hindustan Standard* of Calcutta, December 22, 1938, the Dewan is reported to have said: "Travancore would cease to be a Hindu state if the Christians were allowed to have a free hand." This report was recently reproduced in the Indian Catholic papers. The Dewan had an official correction made in the *Herald* of Calcutta, declaring that what he said was: "Travancore, being a Hindu state, must be preserved as such." If State Hinduism must be preserved, it follows that there is no freedom of conscience; conversions will be prevented and repressive measures adopted against Christians. Subsequently, the Dewan published a book entitled *World Religions*, printed at the Travancore Government Press, vilifying Christ and Christianity. In a speech at Trivandrum in November, 1944, the Dewan declared himself to be "a Hindu, firmly entrenched in the Hindu faith." He further made the amazing statement that "a true Hindu is also a true Christian and a true Muslim and in any case sees no hostility between his creed and the fundamental tenets of those religions." Presiding over the first Brahmin conference at Salem in March, 1946, Sir C. P. Ramaswamy Iyer expressed doubt whether "there was any Christian civilization at all and whether there was any precept or maxim of Jesus Christ that was cherished by western nations." He thought that "the time had come when Hindu civilization alone could save the world."

The speeches, writings and action of the Dewan of Travancore bear abundant testimony to his anti-Christian policy, which has so adversely affected the religious, educational and economic interests of the important Christian minority of the state. In the past, the depressed classes, whether Hindus or Christians, were all allowed fee concessions in educational institutions. This privilege has now been withdrawn from Christians, but if the Christian boy or girl reverts to Hinduism, the privilege is automatically restored. The Kerala (Malabar) Hindu Mission, which aims at reconverting Christians to Hinduism, is given official patronage and encouragement. "If theirs is a converting religion," declared the Dewan in a public speech, "ours by reaction will become a reconverting religion. . . . If they resort to mass conversions, Hindus will and must organize for mass reconversions on the same basis."

The new agricultural income tax and excise

duty on some agricultural products have in effect proved a heavy burden on Christian planters and agriculturists, who pay the major portion of the revenue coming under this head. Many Christians who were in possession of what were originally waste and forest lands and who after years of hard, unremunerative labor, converted them into fertile and fruitful fields, were evicted from their lands under a new set of laws, known as the Amended Cardamon Rules. The *Malabar Mail*, a Malayalan Catholic daily published in Ernakulam, Cochin State, and the *Herald* of Calcutta have been banned from entry into Travancore for their criticism of the Dewan's policy. Meetings and processions have been forbidden.

Matters came to a head with the decision of the Government in August, 1945, to take full control of primary schools, with a view to introducing compulsory and universal education. Addressing the legislature, the Dewan declared on January 10, 1944: "I want to make it perfectly clear that this state, at all events, does not propose to act under totalitarian principles, and we do not want any supervision or control of . . . primary schools. . . . We do not want that this measure should undermine the strength of the managements or annihilate their schools. We do not want to deprive the managements of initiative and discretion, nor are the private schools intended to be treated as government schools." And yet, barely eighteen months later, the same Dewan, who had previously rejected state totalitarianism in education, announced that the Government had decided to have a state system of free, *compulsory* and universal education.

There was a storm of protest against the new policy, which meant the elimination of religious teaching and the extinction of voluntary schools. The issues raised were so vital to the liberty and continued existence of Christians that the hierarchy, the clergy and laity put up a strong defense for the vindication of parental rights in the matter of education. The Bishop of Changancherry addressed a pastoral to his flock protesting against Godless education and the threatened extinction of Christian schools. The Government declared the pastoral "subversive and seditious," and called upon the bishop to withdraw it and to apologize for it within a fortnight of the reception of the notice. His Lordship wrote a dignified reply and refused to withdraw what he said in the official execution of his pastoral duties. He, of course, received the support of the whole of Catholic India and of large sections of Protestants.

It is owing to the enterprise, untiring efforts and notable financial sacrifice of Christian bodies

that Travancore has reached its present pre-eminent position in the country in regard to literacy. During the year 1943-1944 there were 3,709 elementary schools in Travancore, of which only 1,040 were government institutions; of the 2,669 private schools, 89 per cent were under the management of Christian missions, mainly Catholic. The cost to government for aided schools is only about 30 per cent of what it is in state schools. Catholics all over India, and adherents of other Christian denominations, were greatly perturbed and held meetings of protest.

The three Metropolitan Archbishops having jurisdiction in Travancore, on their own behalf and on behalf of nine Catholic bishops, addressed a letter to the Dewan claiming the right to have their own schools, according to their conscientious convictions, and demanding state assistance for their maintenance. The reply was "Catholics can continue to conduct and manage primary schools, and if such schools achieve the standard prescribed by the Education Department, they will be eligible for recognition," but grants-in-aid were refused.

The Standing Committee of the Catholic Bishops' Conference of India met in conference in Bangalore, in October, 1945, and considered the present-day difficulties and trials of the Church, and in particular the problem of education in Travancore. The conference issued a statement on the fundamental rights of parents and the Church in the matter of education. One of the resolutions adopted was "that in the event of government claiming the right to the exclusive control of education, we should oppose such measures by all constitutional means within our power. And if we fail to secure the recognition of our legitimate rights and liberties, it will be the duty of all Ordinaries to maintain our schools, notwithstanding the heavy sacrifices demanded of the Catholic community." The Catholic bishops of Travancore and Cochin, in their meeting of December 12, 1945, resolved that the "Christian ideal recently challenged in Travancore should be upheld, unimpaired and inviolate, no matter what the cost and sacrifices might be."

The chairman and secretary of the Standing Committee of the Catholic Bishops' Conference addressed an appeal to His Highness the Maharajah of Travancore, requesting him "to lift the heavy weight and anxiety from the minds of Catholics, who feel that the continuance of our schools is essential for the preservation of our faith and our religious traditions" and thus "restore peace and contentment, which the announcement of the new policy has rudely dis-

turbed." His Highness forwarded the appeal to the Dewan for consideration and action in November, 1945. After a reminder, the Government sent a reply in March, 1946, detailing the reasons why they decided to shoulder the entire "responsibility of imparting primary education throughout the state and why they considered it unnecessary for any private agencies to make any provision for primary education."

In the meantime, the British Prime Minister announced, on March 15, 1946, his intention to transfer the administrative machinery to Indian hands and grant them complete power over their own affairs. The Cabinet delegation arrived in India to implement the proposal. With the attaining of independence by British India, the relations existing between the Native States and the British Crown will cease to exist, for they are free from control by the Paramount Power. This new development has further strengthened the anti-Christian policy of the Travancore Government, which issued a new notification on April 6, placing further restrictions on new places of worship and on the opening of cemeteries. Already for many years, the previous sanction of Government had been required, in writing, for opening new places of worship. During the last ten years or so, the essential requirements of the Christian community in this matter were disregarded on flimsy pretexts, such as the absence of a public road or pathway leading to the proposed church, the smallness of the number of Catholics, the alleged possibility of conflict between Catholics and members of other denominations or Hindus, proximity of dwelling houses of Hindus and Christians, the existence of a temple or a church, the alleged objections of Hindus, and the passing of a religious procession along a road close to the church. In most cases, permission to build new churches has been refused.

The new set of laws relating to places of worship and to cemeteries and crematoria, though of a general character, are obviously discriminatory against Christians, who require new churches for their increasing numbers. "No permission for the creation of a place of public worship," says Rule No. 1, "will be granted if it be situated within one mile of a temple, mosque or church now in existence" and unless it serves the needs of "at least one hundred families." Previously the rule required a distance of only half a mile from a temple, mosque or church for permission to build a new place of worship. Further, another rule prescribes that "when any person applies for permission to erect a place of worship on his land or to use any place as a place of public worship, he

shall be deemed to have surrendered his right to the section of the public for whose benefit the place of worship is to be created; any agreement he may enter into with the Government at the time the permission is granted shall be deemed to have been entered into on behalf of the beneficiaries as well." This is a direct violation of Canon Law on ecclesiastical property and contrary to established practice. No vault or grave may be constructed or made within the walls or underneath any church; obviously to prevent the burial of bishops in a church. Cemeteries may not be opened within two miles of any temple or any conserved water-supply system or any school or other public institution and unless they serve the needs of one hundred families who live within the locality.

Early in April, 1946, another notification withdrew not only grants but also recognition from aided schools in a particular area where there are twenty-six Catholic elementary schools, and also from two municipal towns. The hierarchy of Travancore and Cochin met in a conference on May 2, 1946, and resolved to carry on their educational activities in spite of all the difficulties and obstacles.

Such are the problems of the Church in a territory where Christianity is thoroughly native to the soil, where the faith has all the strength and vigor of spontaneous growth, where Christians number two million, fully one-third of the population, where nine out of twelve ruling bishops and almost the entire clergy are Indian, and where Christians are advanced and influential and in the forefront of progress in every walk of life. What the Christian minorities ask in Travancore and other parts of India are adequate guarantees for the safeguard of their religious and educational rights and liberties. They do not want their elementary rights to be ignored or suppressed by the more numerous elements of the population or by dictators of the type of Sir C. P. Ramaswamy Iyer, to whose "autocratic methods" and to whose "suppression of those whom he does not approve" Pandit Jawaharlal Nehru refers in his latest book, *The Discovery of India*. Now that the Constituent Assembly will soon be elected to determine the future constitution of India, Christians all over the country are anxious that a declaration of fundamental rights be made, assuring free practice, profession and propagation of religion, and freedom of education. An independent judiciary should also be set up to uphold these rights, which should be common to the whole country, including British India and the Native States.

EDUCATIONAL WORKSHOPS AT WORK

BONAVENTURE SCHWINN, O.S.B.

IF AN AIRPLANE PILOT having trouble with his ship were to bring it down on a field near a large aeronautics laboratory where a corps of designers and specialists were advising and directing other pilots with similar difficulties, he would stand an excellent chance of finding out what was wrong with his plane and getting it fixed. A very similar set-up is the educational workshop, to which teachers and administrators can bring their technical problems and work out a solution under expert guidance while enjoying the advantages of superior library facilities and the counsel of fellow educators with like problems.

Workshops originated shortly before the outbreak of World War II, and their purpose was the solution of the perennial problems that puzzle educators. Undoubtedly, however, they are the best of all devices so far developed for overcoming such difficulties of the postwar period as the adaptation of old programs to new needs, swollen enrolments, housing and classroom shortages. They were humming all over the country this summer.

It was the Progressive Education Association that in 1936 first applied the term "workshop" to a special kind of summer educational study. At the present time considerably more than 100 such workshops are in operation. They exist on the elementary, secondary and college levels. Some are purely local and are planned by city school systems, as in Philadelphia. Some are sponsored by such national organizations as the American Council on Education and the Teacher Education Commission or by regional associations like the North Central Association of Colleges and Secondary Schools. Some are organized by universities. They are designed for practically every phase of education. In August the University of Chicago held a workshop in the humanities; Syracuse University scheduled one in student personnel work; the College of St. Catherine, St. Paul, Minnesota, prepared for a workshop in the social sciences. Some workshops last six weeks, some for only ten days.

In spite of their great diversity, workshops have certain qualities in common that distinguish them sharply from the older educational institutes, conferences and summer sessions. In advanced vocational education they are the counterpart of the seminar that is typical of graduate study. Their essential purpose is to meet the individual needs

of the participants. The troubled educator brings his practical problem to the group and is informally assisted in his search for a solution by the coordinators or advisers and by the other workshopers. The details of the program are not set except in broad outline but, as the problems presented are discussed and solutions found, the program takes shape.

Experience during the past ten years shows that workshopers have received the greatest help from the expert advisers the workshop makes available for consultation; but much of the success of the plan is due also to the pooling of experience with fellow educators and the suggestions they offer.

Most workshopers find it helpful to keep a diary or log of activities. These logs are a record of new plans to meet changes in evaluation and modifications of policy to improve educational procedure. They are usually developed into reports to be made to colleagues who have not participated in the workshop, and these reports are the beginning of the follow-up that is essential to the full effectiveness and complete success of the workshop.

The follow-up is carried on in monthly or bi-weekly faculty meetings. The North Central Workshop in Higher Education sends one of its coordinators to confer with and advise both faculty and students in its enrolled colleges and to participate in the discussions of a faculty meeting during the school year. It receives reports of progress made in follow-up faculty studies and issues the *North Central News Bulletin*, which is a monthly mimeographed announcement of the follow-up activities of its members.

Of special interest because of its special features is the College Workshop on Organization and Administration that was held at the Catholic University of America under the direction of Dr. Roy J. Deferrari, Secretary General of the University, from June 17 through 27. This was the first college workshop to be organized at the Catholic University, although a workshop in nursing education was held there last summer. It was for college administrators, and its officially announced purpose was to enable them "to come together and exchange ideas and experiences, as well as to give them a systematic presentation of the various aspects of college organization and administration." Although this meeting lasted only ten days, it achieved its purpose with gratifying success. All the important phases of college administration were ably presented by the staff and studied by the workshopers in a stimulating if not exhaustive way, and the rich resources of the

university were placed unreservedly at the service of the ninety-four participants, who represented about sixty colleges. The great majority of the colleges represented were women's colleges.

An unusually large staff of twenty-six lecturers and consultants, one-half of them members of the university faculty and one-half from other institutions, formally discussed college administration and gave unstintingly of their time in seminars and private interviews. Seminars were conducted in statutes, duties of administrative officers and departmental organization; the organization and development of the faculty; the curriculum and programs of concentration; instruction; personnel and guidance problems; and the college catalog. Workshopers were not permitted to enrol for more than one seminar. Half a dozen special discussion groups also held a number of meetings. A well-selected library on workshop problems was open at all times. Because this was the Catholic University's first college workshop, it was appropriate that the program should be a little more formal and inclusive than is usual in workshops. Its distinctive features were the thoroughness with which the staff members treated the topics assigned to them and their whole-hearted effort to be of assistance to the participants.

Educational workshops are new, and their form is not set. Like other workshops they are organized according to the job they have to do, and no two are alike. They will keep on changing as new problems arise. The time may come when carefully selected students will be called in to advise workshopers as to what they want and how they want it, when recent graduates will be asked what they most regret having missed, and when people who employ college graduates will be consulted as to the deficiencies of college education and as to how those deficiencies may be remedied.

Besides the pressing problems created by the advent of thousands of veterans to the campuses since the end of the war, many other difficulties of a more permanent nature are being studied in the college workshops this summer. The new plans developed in a number of the universities during the war years, and recently reported, give rise to countless questions—the proper place and character of general education, the most promising curricular developments, the best kind of organization for an effective student-personnel program, what standardized tests to use and how to interpret them, how extra-curricular activities can be better integrated with formal education, and many other problems which are now occupying the attention of workshopers. When the special committee of the College and University Depart-

ment of the National Catholic Educational Association—appointed in 1943 to make a study of "Liberal Education in the Catholic Colleges of the United States"—publishes its report, new questions will be posed for Catholic college educators. But all these matters seem unimportant when compared with the profounder problems of how education can implement the program of UNESCO, how to make the most of the moral leadership that has been placed in the hands of the people of this country, and how to educate the world to peace. Not this summer or next, but in time, the workshops will have the answers.

ST. PAUL WALKS IN MILAN

VERA GIBIAN

THE LOT OF A JEW who escaped from nazi territory and reached Milan during the years 1942 to 1944 was far from desirable. Even though the Italian authorities avoided for a long time the literal execution of Mussolini's anti-Jewish laws, the plight of the Jews in Italy grew steadily worse throughout 1942 and became desperate after the fall of Mussolini's regime in July, 1943, and the occupation of Italy by the German Army. Jewish refugees were sent back to Germany, which meant certain death through gassing in Oswiecim or some other concentration camp, or were imprisoned in Italian concentration camps, which were hardly better than the German ones. And yet hundreds of Jews who were in Milan during the years 1942-1945 were saved. Their escape was the work of a group of Italian Catholics, who smuggled them through to safety in Switzerland.

One of the leaders was a young Italian by the name of Arturo. Many of the Jews who were saved by the group never learned the identity of this smiling young man who knew his way so well in the mountains of the Swiss-Italian border. "Just call me Arturo," was the answer they received when they tried to learn more about him. Equally mysterious was the Milanese girl, Teresa.

In March, 1944, the underground group was suddenly betrayed, many persons were arrested in Milan, and the public learned the facts behind the widespread movement. Arturo was identified as Mario Panigatti, a member of the Company of St. Paul, Via Mercalli, Milan; and Teresa as Teresa Vassena, a member of the same congregation. Also arrested and thrown into Dachau was the director of the Milanese residence of the Company of St. Paul, Don Paolo Liggeri, along with twenty-four others connected with the Company. All returned

safely after the end of the war, except Signor Crimonesi, who died at Guzen in Germany.

Help to the persecuted Jews was only one of many activities of the Company of St. Paul. The Paulines—as the Milanese call the members of the Company—were also in touch with the Italian underground movement, kept contact with the concentration camp in Fossoli, helped in the escape of political prisoners, procured false papers for fugitives and placed them in safe hiding-places, helped the families of political prisoners and often acted as the link between the underground movements of several northern Italian towns, especially Turin and the surrounding countryside. Besides Mario Panigatti and Teresa Vassena it was especially the convert from Judaism, Dr. Livio Labor, and Don Mario Zaneri, a priest of Treviso, who were particularly active in the Milanese underground.

Since the Paulines carry on their work wherever it is most needed at the moment, with the liberation of Italy their activity changed too. Where they had been aiding the persecuted they now devote themselves mainly to the youth of Italy. Many American soldiers who have come back from Italy speak with enthusiasm of a kind of an Italian "Boys Town," a town founded for orphans and vagrant children in Santa Marinella near Rome. This village, *Villaggio del Fanciullo*, founded by the priest of the Company of St. Paul, Don Antonio Rivolta, is a settlement built on the principle of children's self-government, like the Boys Town of Monsignor Flanagan. The Company is planning to found such emergency settlements all over Italy.

When the Archbishop of Milan, Cardinal Ferrari, was dying on February 2, 1921, after cruel physical suffering, he could not have foreseen to what various kinds of urgently needed work his Paulines would be called. The Company of St. Paul started in a very humble way. Cardinal Ferrari organized in Milan an active and enthusiastic Catholic Action group. He divided his actionists into men's and women's groups and gave them a couple of priests as advisers and leaders. Very soon some of the members expressed a desire to devote themselves entirely to the lay apostolate. They wanted to live in community, to have their own rule of life, and yet to live in the world and wear their lay garments. Cardinal Ferrari understood the wishes of the actionists and wrote a simple rule of life for them. This was the beginning of the Company of St. Paul—a religious community of lay character. The first Rule was given to the members on November 17, 1920. The members of the Company are divided into

three groups: priests, laymen and women, with separate houses but under one head and having the chapel in common. The Paulines have no distinctive dress, no specially defined work, but do what a special time or place demands.

Members of the Company do not give up their professions on entering, unless their Superiors decide otherwise. The Company has among its members representatives of almost all professions. The Paulines are teachers, doctors, artists, clerks, business owners and business employes, engineers, housekeepers. In the morning, after Mass in their chapel, they leave the community house for their daily work and come back only in the evening.

The Paulines of the men's division, mostly educated men, have the most important task of the lay apostolate, adapted to the needs of our times, when people will not always receive a priest but will listen willingly to a layman. The women's group is divided into two sections: the social section, which works in the home missions and the several apostolates, either in personal positions or in the institutions of the Company; and the women who take care of the Company's houses.

After a two-years' novitiate (chiefly given to the spiritual formation, with daily recitation of the holy Office), simple vows of poverty, chastity and obedience are taken and renewed every year. The professed members are not held to the whole Divine Office, as are the novices; Prime, Vespers and Compline are said in choir, the rest may be said privately or replaced by the Rosary. Every member has at least half an hour's adoration before the Blessed Sacrament in addition to the half-hour meditation in the morning before Mass. The chief devotion of the Company and its most distinctive mark is devotion to Our Lord in the Blessed Sacrament. A Holy Hour kept every Thursday with a Solemn Midnight Mass is a principal characteristic of every house.

Besides the work in Italy, with its varied activities, the Company of St. Paul has a very successful group in the Argentine, and a start is just being made in England, where the painter Joan Morris, a member of the Company, procured a house for it in London.

A sincere and deep devotion to St. Paul is cultivated throughout the Company and is quite a distinctive feature of its inner life. Constantly aware of their apostolic duties and ready for any sacrifice, Paulines live in the almost totally paganized modern world as the first Christians lived in the decaying Roman Empire—living in the world and yet not of the world. And amid so many labors and in their daily struggle for inner perfection, their great Companion seems very near.

P.O.W. SNARL IN ENGLAND

HAROLD C. GARDINER

DEBATES, PETITIONS AND EDITORIALS are swirling in a fine flurry about the problem of the German prisoners of war Great Britain still holds on her soil. There are approximately 388,000 and, though the war is over a year, there seems little likelihood that any considerable number of them will be repatriated in any near future. They won't be, because England needs them.

More than 200,000 of these prisoners are working on the land. They are organized into mobile corps that follow the harvest, and they constitute one-quarter of all British farm workers. Britain has plans for planting three million acres next year, and if that acreage is to be harvested, the German prisoners will, it seems quite certain, be kept until the late fall or early winter of 1947. Incidentally, it has been estimated that the Government is realizing a profit of about 3 million dollars a week, under the system of payment, by which farmers pay four shillings a day to the state for each worker, who gets a shilling from the Government.

This state of affairs has caused much debate. The dissatisfaction comes mainly from religious and educational leaders, some 875 of whom recently signed a petition to Parliament urging the speedy repatriation of the luckless prisoners. The petitioners fear for the morale of the Germans; even more, they fear the effect this long retention will have in disillusioning the prisoners about the excellence of the democratic way of life. Almost half a million embittered young Germans will do no good to the political thinking of Germany, they say, when eventually they go home.

It must be remembered, too, that if England has a need of farm workers, Germany is in no less serious a plight. Despite the fact that Germany is now getting over-crowded to the bursting point, there is still a crucial shortage of able-bodied young men and, if we care to look beyond the economic need, family life is endangered for thousands of these prisoners of war, as Cardinal Frings of Cologne pointed out in a report from the Fulda Conference; for the protracted absence of husbands is taking a large toll in the fidelity of their wives.

Now, one school of thought will argue that if England and Germany are in somewhat similar troubles in regard to manpower, and one or the other nation has to go short-handed, then Germany ought to feel the pinch, for the whole prob-

lem is of her making. But that, it seems, is to overlook a solution that would benefit not only both England and Germany, but the whole world.

That solution, if I am not too ingenuous, seems to me to be a very simple one. There are, in the western occupation zones of Germany, conservatively, somewhat over half a million displaced persons. Many of them are farmers; they would almost sell their souls to have a farm or to work on a farm in a country where they would be safe from political and religious persecution. If the British Government could repatriate a fixed number of German prisoners of war a month, and fill the gap their going leaves in farm workers with the same number of displaced persons admitted from Germany, the DP's and Germany would gain, and Britain would lose nothing.

Such a move by England would well give the impetus to the proximate settlement of the whole DP problem. At any rate, it would serve to ease England's conscience, which is not serene over the whole matter. The DP's admitted to England for farm work might not find there a permanent home, but even a year's respite from rootlessness might seem very like heaven to them.

Parliament could do worse things than consider such a solution to a disagreeable situation.

CATHOLIC "STARS" IN SCIENCE: III

Dr. Marston Morse of the Institute for Advanced Study at Princeton is a member of the National Academy of Sciences. He was born in Waterville, Maine, in 1892, attended Colby and Harvard, and taught at Harvard, Cornell and Brown. The theory of the "Calculus of Variations in the Large" is due to Dr. Morse. It is essentially an equilibrium theory applicable to physics, engineering and geometry. He has published two books on this—one by invitation of the American Mathematical Society and one by invitation of the French Academy of Science.

Professor Francis D. Murnaghan is Professor of Mathematics and Head of the Department of Mathematics at the Johns Hopkins University. He was born in County Tyrone, Ireland, in 1893 and attended the Christian Brothers School there for his primary and secondary education. *The Theory of Group Representations* is considered his most important work. This book, published in 1938, treats an aspect of the mathematical theory of groups which is fundamental in nuclear physics. Dr. Murnaghan is a member of the National Academy of Sciences.

Professor Walter A. Patrick is responsible for the perfection of silica gel, a widely-used adsorbent. By removing moisture from containers it finds industrial use as a rust inhibitor, and as a catalyst in the oil industry it plays an important role in the production of motor gasoline. Born in Syracuse in 1888, Dr. Patrick has been associated with Syracuse University, M.I.T. and Johns Hopkins, where he is now Professor of Chemistry.

Professor F. O. Rice is Head of the Chemistry Department at the Catholic University of America. Born in Liverpool in 1890, he attended the Jesuit College there (St. Francis Xavier's) and later the University of Liverpool. In this country he had been on the staffs at Princeton, N.Y.U. and Johns Hopkins before beginning his great work at C.U. His books on the thermal decomposition of organic compounds are standard source books in this field.

Dr. Frederick R. Rossini took his doctorate in physical chemistry at California in 1928. At present he is Chief of the Section on Thermochemistry and Hydrocarbons at the National Bureau of Standards. He is considered by many as the world's expert on thermochemistry and the distillation of hydrocarbons. His birthplace is Monongahela, Pennsylvania (1899).

Professor Hugh S. Taylor, Dean of the Graduate School and Chairman of the Chemistry Department at Princeton, preceded Dr. Rice at Liverpool. Dr. Taylor was born in Lancashire, England, in 1890. Since coming to Princeton in 1914, his principal researches have been in the field of catalysis, and it is for these that he received his principal scientific honors, including Fellowship in the Royal Society of London (1932) and membership in the Pontifical Academy of Sciences (1937).

Dr. M. S. Vallarta was born in Mexico City in 1899, but has been associated with M.I.T. since 1917 and is now Professor of Mathematical Physics there. His special fields are relativity and cosmic radiation. Since 1929, Dr. Vallarta has been Editor of the *Journal of Mathematics and Physics*.

Dr. Albert F. Zahm, physicist, has been Chief of the Division of Aeronautics at the Library of Congress since 1930. He attended Notre Dame, Cornell and Hopkins. Much of the pioneer work in the aerodynamical laboratory of the United States Navy was done by Dr. Zahm.

Much praise could be given these men in words, but the realization of their present important positions is a more powerful means of indicating the brilliance of the Catholic "Stars" in Science.

VINCENT BEATTY

FAR OVER THE HEADS of the cynics and the faint-hearted, Monsignor Ligutti addresses his project for "the voluntary resettlement of thirty million Europeans" to the policy-making General Assembly of UN. The National Conference of Catholic Charities made a perfect sounding-board for a proposal so simple, sane and radically optimistic. The nations are reminded of their *corporate* responsibility for the sharing of the world's *Lebensraum* and economic opportunity, with malice towards none, among a whole generation of homeless, hopeless brethren whose misery, insecurity and bread-queues present us with a perennial threat to peace. Obviously no government in isolation, however enlightened or well-intentioned, can meet the heart-rending issue with anything but spurious finality. Land, people, money and labor's tools are too unevenly distributed—not to speak of the sense of justice and sweet charity—to make any lone national effort, or regional effort, of much avail before the desperate need of homes, farms and jobs for the willing and waiting millions.

But the human family estate is rich and roomy enough to satisfy the economic need of all. The technologists are at one with Leo XIII and the Church Fathers on that. Resettlement on human and efficient lines, whether it involves moderate mass migration or not, is possible. To prove it feasible, Monsignor Ligutti appeals with characteristic Christian realism to the common interest and business instinct of the nations. The UN must justify itself as "our last hope for a livable peace" by the vigor and boldness of its positive attack upon the problem of human rehabilitation. It cannot but be challenged by the Ligutti plan "to invest a constructive dollar for every destructive dollar spent and wasted during the war," and by the reasoned claim that collective investment in the relocation of Europe's uprooted thirty million—some ten per cent of her working population—need result in "no loss of principal or interest."

A single obstacle lies athwart the nations' path of reason, duty and sound business sense; only an optimist of Ligutti stature could dismiss it as anything less than formidable. The principle of "selective immigration" on national or racial grounds (cf. AMERICA, August 31, 1946), ingrained in the practice of certain affluent member-states of UN, including ourselves, bars millions from exercising their birthright as workers and builders of a peaceful world. A little joint research by UN's bankers and economists should

convince them that selective immigration, more even than high tariff walls, has been bad business, as well as bad ethics and psychology, for the nations which invoked state absolutism to justify it. That revelation may prove a spur, rather than a deterrent to the underwriting of Monsignor Ligutti's revolutionary "investment in peace." Speed the day and hour!

PRACTICAL REPARATIONS

WHEN a commission of the Paris conference, on August 27, was considering the reparations to be paid by Rumania, Dr. E. R. Walker, of the Australian delegation, did something which made the Russians extremely angry. In a perfectly matter-of-fact, unemotional manner, he had touched on so sensitive and vital a point that the Soviet Foreign Minister, V. M. Molotov, appeared personally before the commission and denounced the Australian's proposition up and down. In fact, the Australians in general seem to be a sort of hair-shirt for the Russians—and vice versa; for the following day was marked by a vehement interchange between J. A. Beasley, of Australia, who on his part had used some strong language about the Soviet tactics, and Andrei Y. Vishinsky, Soviet Foreign Minister, with further remarks by Mr. Molotov. "All of Australia's allegations are tendentious, biased and contrary to fact," said Mr. Molotov; while, he added, "the Soviet Union is motivated by the best possible intentions towards the small powers," and "nothing can hide this fact."

Dr. Walker had proposed the establishment of a permanent Allied reparations commission, instead of leaving the matter to be conducted by bilateral agreements between the paying and receiving countries. The purpose of this commission was to make sure that the proposed reparations settlements should be economically sound.

This seems a simple enough idea, and it is hard to see how anyone could raise great objection to it. But beneath its innocent appearance there lay a principle which cuts completely across the apparent Soviet plan of utilizing the conquered enemy countries for the purpose primarily of building up the Soviet war machine. It is the principle that a sound economy is a vital consideration in every country, in the domains of former enemies quite as much as in the economies of the victors, if we are to hope for any kind of permanent peace.

There is a curious irony in the fact that the Soviet regime, which used so fervently to apply the economic standard to all matters political, should now be painfully annoyed if a political settlement is queried because it is not apt to work as an economic plan.

Dr. Walker's proposal met a temporary setback. There resulted from the Foreign Ministers' conference some technical difficulties in the case of Rumania, raised by Canada and the United States. But the idea once aroused will not die. Reparations will be a mockery if it means merely delivering one country to be exploited by another.

BEAMS IN THE EYE

STARCHED BONNET, clean, crisp apron and scrubbing brush, a dead spit of the costume in the Old Dutch Cleanser ads, now replaces Mr. William Randolph Hearst's anti-vivisection toga.

Mr. Hearst and his gigantic press have caught the clean-up fever. They want to clean up the books—the ultra-realistic ones, the openly smutty and the clandestinely suggestive ones; they want literature that will not inflame young imaginations, with consequent imitation and a still-rising wave of juvenile delinquency.

Now, it would rather be carrying Fords to Detroit to say that we are all for clean literature. However, we might be inclined to view Mr. Hearst's flamboyant campaign with an eye slightly more aglow with warm fellow-feeling if Hearst pages were less defaced with slightly-robed and seductively curved women; if the articles, under the mask of revealing and warning against dangers, did not dwell unhealthily on divorce, wolves, strange loves and murders; if the whole Hearst press took the lead—and it would be an influential one—in refusing movie ads which scream about passion, brutality and perversion.

Mr. Hearst, it is true, is not responsible for what comes out of Hollywood; he is responsible for the publication, among other things, of such ads. Perhaps one of the crowning insults here is the ad which titillates the imagination and distorts the truth about one of the most spiritually moving pictures of our times, *The Open City*—“its plain sexiness,” leers the ad, “is seldom approached by Hollywood.”

Clean-up drives may possibly do good; but more people read the Hearst press than read books—and there's a lot of truth in the adage about glass houses and stones.

FULDA IN FOCUS

NOTHING WOULD BE GAINED for the cause of truth if this Review were to claim that absolutely no German Catholic priests had ever been infected with the virus of nazism. What we have maintained, and the record becomes clearer every day, is that, *as a body*, the German Catholic clergy presented the most heroic front against the seductions and threats of Hitler; less than one per cent were sympathizers with nazism, let alone members of the party; that purity was approached by no other class in Germany (cf. AMERICA, June 15, p. 211).

This heroic integrity was not merely a matter of individual decision. Their constancy was but the living-out of the policy of the official German Church, adopted deliberately and with full realization of the consequences. This, again, is a fact susceptible of documentary proof (cf. AMERICA, “Lament from Fulda,” May 22, 1943, and “Repeat from Fulda,” Sept. 22, 1945, *inter alia*.)

This is the background which foreign correspondents ought imperatively to keep in mind; when they report on “Catholicism” in Germany they cannot, in justice, base their conclusions on segments either of the laity or the clergy, nor on individuals; when they speak of “the Church” in Germany they must, in justice, speak either of the vast majority of the laity and clergy, or of the official positions of the German hierarchy.

With these necessary distinctions in mind, one cannot but regret the confusion and misrepresentation generated by such dispatches as that of Dana Adams Schmidt, in the August 24 N. Y. Times. Reporting on the recently ended Fulda Conference of the Catholic hierarchy, he gives what bears evidence of being a summary of his total observations. And his observations boil down to the fact that “the Church” is pretty hopelessly infected with the nazi ideology: it is authoritarian, and therefore inclined to the Fuehrer concept; it has “lost little in the war, and learned little that is new”; it is exploiting nationalism.

Far from fitting into the background given above, Mr. Schmidt's observations do not flow logically from the facts he himself reported in earlier dispatches. When Cardinal Frings of Cologne stated that “we believe that parents, and not the state, should have the right to decide whether children should attend a confessional school and what kind,” he was stating a principle that no Fuehrer would tolerate; when Cardinal von Preysing of Berlin declared that the “promises of the *Herrenmensch* and superman have resulted

in slavery," he was declaring both the Church's opposition to racism (again part of the Fuehrer concept) and the fact that the Church *has* learned from the war—not, indeed, in principles, but experimentally.

Again, when Cardinal Frings made the vital distinction that whereas all Germans may not be "guilty," all are certainly "liable," he was not "evading" the question of German guilt; he was stating a just and equitable basis for judgment, which has been recognized by American occupation authorities in granting amnesty to German youth (cf. AMERICA, "Youth Is the Battleground," July 20, p. 346). Further, when the same Cardinal protests the expulsion of Germans from the eastern areas, he is not "exploiting" nationalism; he is simply echoing the mind of all western nations on freedom and asylum for displaced peoples.

And finally, when he states that the Church does not take a direct part in politics, but seeks "to educate the people to the right attitudes so as to get the right results," he is not engaging in verbal sleight-of-hand; he is enunciating a principle of political thinking (not of politics) which again our Government is following in our occupation zone, where we are trying to inculcate right attitudes so as to get right results, without thereby being liable to the charge that we are engaging in politics.

We believe that the complete Fulda text, when released, will resolve, for an unbiased reader, all the confusions of Mr. Schmidt's reports. We believe that, contrary to that correspondent's statement, the German Church, through its bishops, offers and will offer much to the solution of Germany's problems.

RUSSIAN POLICY

PRESENT RUSSIAN STRATEGY is explicable on two hypotheses: distrust of the United Nations organization, or a desire for world domination. The latter supposition may find justification in the Soviets' return, after a wartime truce, to the old party line of implacable opposition to the capitalist world and in the inflammatory propaganda daily fed to the Russian people through the press and radio. Unless the average Russian has developed a more-than-average resistance to indoctrination he must feel that it is only a matter of time till the capitalistic and imperialistic nations (i.e. the "Anglo-Saxon bloc") loose their atomic weapons against him. In the meantime, of course, these nations are wilfully obstructing all the efforts of Russia's Foreign Minister to

bring peace to Europe and are trying to hold up the hands of the fascist groups in the lands on Russia's periphery.

Setting aside for the moment the question of world domination—which, however unrealistic and suicidal, is nevertheless in the Marxian dialectic—one can weigh the meaning of Soviet strategy in its more immediate objectives. Its obvious aim seems to be to make Russia independent, not only of all other nations, but of the UN as well. Russia must be surrounded by nations thoroughly under the Muscovite thumb; and then by other nations which, if not exactly run from Moscow, will give due weight to the desires of the Soviets. Strategic points, in particular, must be well secured; hence the agitation over Trieste, the Dardanelles, China.

In Europe, the Soviets probably felt that with the Americans gone they could, without much difficulty, come to a suitable understanding with Britain; and our almost indecent scramble to "bring the boys home" cannot but have raised their hopes of having the European field to themselves. It is now becoming clear to them that America intends to stay interested in Europe and is serious about making a working organization of the United Nations.

Russia's strategy, therefore, is one of confusion and playing for time. As fast as one diplomatic blow is parried, another is on the way. Tito fires on our planes; Moscow demands bases in the Dardanelles; Manuilsky assails Greece; Poland rejects the idea of Allied supervision of her "free and unfettered elections"; the pot is kept boiling in Trieste, China, wherever Russia can gain from confusion and trouble. Meantime the Peace Conference fights its way through a barbed-wire entanglement of delaying tactics.

Time is on Russia's side. The opposition in Soviet-dominated territory is being liquidated; youth is being sovietized. The strength of the liberal elements is sapped, and their courage sinks with every diplomatic check to the West. Hope will not live for ever; and soon there may be none left to hope.

Let us make it very clear to Russia that we are in international affairs to stay; that we shall resist, with all the power at our disposal, every effort of Russia to impose its will further on other nations; that we intend to make the UN a real world organization, based on law and respect for the rights of men. (To this latter end we must seriously consider the abolition of veto.) If we do this, we shall have the free world with us in such overwhelming strength that even the intransigent Soviets will have to come to terms.

LITERATURE AND ART

LONDON LETTER

REVIVAL IN ENGLISH CATHOLIC BOOKSELLING.
One of the happier victories of the war has been the revival of Catholic bookselling in Britain.

I say "bookselling" advisedly. Although the war helped the modernizing and quickening of Catholic book production, that process was already in hand among our publishers before the outbreak. The problem was a selling one.

A serious handicap for Catholic books was that, apart from certain high-selling names, they were not normally stocked in general bookstores (or shops, as we call them). Their main channels of sale were what we call "Catholic repositories"—shops, or half-shops, located near some big Catholic church, vending the whole range of religious requirements from rosaries to statues, from medals to books. Some, as I say, were only half shops because, too often, they had to rely on stationery and "notions" to keep going.

Books were frequently a mere side-line giving but mediocre results, and it was growing more and more evident that the creation of a real buying public for Catholic books was a paramount factor in creating and sustaining a worthwhile body of Catholic writers.

The war gave a really astonishing impetus to all kinds of reading in Britain, and Catholic books shared that general demand. Not only did such organizations as the Catholic Libraries for the Forces buy as well as collect books to send to the men and women of the services, thus stimulating an appetite for Catholic reading, but long black-out nights, together with higher scales of pay, turned many civilians into book-buyers and readers.

For this reason Catholic books appeared more and more conspicuously on the shelves and in the windows of general bookshops, even if they did not remain in sight for long. Their paper-restricted editions were snapped up by a reading-hungry public at once, and reviewers began to experience some novel emotions—for one, I was often taken roundly to task by readers for exciting interest in books that had been sold out as quickly as they had appeared.

Catholic booksellers did not miss their opportunity. The well-known firm of Burns, Oates and Washbourne, near Westminster Cathedral, after having their show-rooms near St. Paul's blown to dust, extended their premises and displays of books. The Catholic Truth Society, facing Westminster Cathedral, gave more and more of its window-space to bright masses of Catholic books, in addition to its famous pamphlets.

Then, as though by a crowning stroke, Duckett's opened in the Strand. The Strand is the great *corso* of London. It is the street through which all Britishers, native or Commonwealth (and all visitors), are said to pass at least once in their lifetime. It is not actually a luxury street, but it is a good, practical, big-selling street for everyday things. Duckett's issued a double challenge to that purely mundane thoroughfare, both by its name and by being an entirely Catholic bookseller.

Its name is a challenge because the original Venerable James Duckett was a Catholic bookseller martyred for selling Catholic books during the Reformation, and that there should be no mistake about him, his brightly-jacketed life was given a place of honor in the modern Duckett's first

window display. That display, tastefully set out in two deep windows, was the second challenge; it was solely Catholic, no other kind of book was sold there.

The long shop behind the windows, arranged attractively as a modern book-lounge with books on tables as well as walls, with chairs here and there for those who want to sit and browse, exhibits every Catholic book on the market the moment it is published, as well as a selection of those, mainly reprints, issued during the war. You find there also all the Catholic papers, journals and reviews, even some of the distinctive magazines produced by the Orders (like the *Downside Review*) and by parishes, with every possible kind of pamphlet and such American publications as shipping restrictions let through.

It has a very fine—and growing—lending library, so comely in itself that it makes a pleasure of dawdling. It is busy building up a workmanlike second-hand section from off the blitzed shelves of England. It has lecture rooms for its own Catholic Societies' lectures. To stimulate not merely interest, but enthusiasm, it publishes a monthly "Register" of reviews, notes and articles on the latest Catholic books; together with pamphlets to aid those starting parish libraries, and a catalog of books of the last twenty or so years.

It is, in fact, not only the most attractive, individual and modern book-lounge in London today but has an atmosphere that has already marked it out as a Catholic rendezvous, and "Meet me at Duckett's" has become a natural form for arranging a meeting. The success of Duckett's is a happy testimony of the way the new spirit of Catholic bookselling can not only seize its opportunity but make the most of it.

DOUGLAS NEWTON

[Barbara Wall will continue to report regularly from London. Mr. Newton's letter seemed so timely that we felt Mrs. Wall would not mind having another name, this once, contributing the London Letter.—LIT. ED.]

PREFACE FOR CHRIST THE WORKER

Just it is and meet and truly right
And credit in the ledger of salvation
That all our speech hark back upon His praise,
That every cup we lift should toast His love,
And every loaf we break remembrance Him
Who made his flesh like bread to feed the world.

Because from Word to flesh, from flesh to bread,
The faith, His gift, bears reason like a child,
And as the life of taxes, trams and tea
Goes witless if we turn from witnesses,
We build the white just city of our hope
Upon the promise of a carpenter.

And from this island of our exile, chime
Our *Sanctus* with the arrow-agile choirs,
And hand and wing are lifted to Our Lord
Whose manor bounds the utmost planets are.
And clerks and clowns adore, and thrones and powers
Who only see, but we—ah, we believe!

FRANCIS SWEENEY

DUBLIN LETTER

UNUSUAL ABBEY THEATRE PRODUCTION. Dublin, crowded with American visitors from all parts of the United States and from many other countries, who are all deeply interested in our theatres, sees booking particularly heavy, especially for Irish dramas. During the past month the Gate Theatre gave Shaw's *Heartbreak House*; The Gaiety, *The Shadow of a Gunman*, by Sean O'Casey; and in the last week of July the Abbey Theatre, which has for the past months revived many old popular dramas and comedies (much to the disappointment of Dubliners), announced a new production, *The Righteous Are Bold*, by Frank Carney.

A new play at the Abbey is always an event; writers assemble and the critics come into their own. This time the theatre was practically given over to an American audience, and I wondered what they would think of the theme. It was certainly an unusual one, for Frank Carney had the daring to bring to the stage a subject I doubt has ever been staged before.

On the slopes of Croagh Patrick, an isolated spot away from the world, the parents of a young girl who had gone to England (like so many young peasants during the past years) are waiting anxiously for her return, having been warned by the priest that she is not well.

When the daughter arrives she appears in perfect health, but after some time she takes strange fits, directed against the religion in which she has been brought up. She smashes the statue of the Blessed Virgin and the little lamp burning beside it. She tells her father and brother of the stupid lives they lead, believing that they will gain all in the next world. Her whole tirade is terrifying to the grand old mother. She influences her father and brother, but not her old sweetheart. These fits become so frequent that a doctor is called in to diagnose her case. Then Father O'Malley, the kindly pastor, tries to probe her life in England, and it is eventually discovered that she has acted as a medium for the spiritualists there and has become possessed by some evil spirit called up during the seances. A conflict develops between the rationalist doctor and the priest, who really knows what the trouble is. The doctor wishes to have her sent to the hospital, but the priest had become assured that the evil spirit must be cast out.

The tense scenes which follow, her fear of the priest coming near her and of the sight of any religious object, the tragedy of the household, with the father corrupted by her influence—or, rather, that of the devil—heighten the play to a pitch that is sometimes terrifying.

At the denouement Father O'Malley, with the consent of the parents, decides to exorcise the Evil One. The girl struggles desperately but is eventually conquered by the prayers and power of the priest. The curtain falls on the happy girl and on the death of the exhausted Father O'Malley, overcome by the awful ceremony he has performed.

The acting by the young girl was an extremely difficult and highly praised job. Of course, M. J. Dolan, who has taken the role of the priest in many Abbey productions, rendered a perfect piece of work in spite of a poorly written part. The other members of the cast, especially the older members of the company like May Craig and Brogan, were outstanding.

The play seems assured of a long run, owing to the swift movement and the conflict, which holds the audience throughout. Habitues of the Abbey, accustomed to an art theatre, of course resented the play and it has been criticized as a literary production but it continues to attract full houses.

KATHLEEN O'BRENNAN

BOOKS

SCOT'S TENEBRAE FOR FRANCE

YELLOW TAPERS FOR PARIS. By Bruce Marshall. Th Houghton Mifflin Co. \$2.50

PITY FOR THE MILLIONS of God's little and sublime creatures, in their weak desires for good, their easy slithering into sin, their mental and spiritual confusion, their economic spasms to keep their noses above the flood, is a Christian virtue and argues to a warm heart in an author who makes it so constant an undertone in his novel. That is the motif, spoken in a quiet voice, which gives this novel its deeper basis and, in so far, I feel that Mr. Marshall has written another of his sardonic-on-the-surface, tender-underneath portraits of a section of Catholic life.

Note that I say a "section" of Catholic life. Marshall himself, I am sure, would not say that what he here depicts is or was Catholic France. For it is of France, or rather of Frenchmen, that he writes. It is the story of a little group of lower-class French men and women, and their varying attitudes during the tenter-hook days just preceding the fall of Paris.

Bigou, the insignificant, underpaid little accountant, is the main character. He lives in a shabby flat, his wife dies of overwork and disease that costs too much to treat. Bigou is swept by the volatile, unstable people around him into passing communism, out of it into a sneering disregard for his own country, which the politicos are debauching into ruin, out of that again into a resurgent love for France as the Germans threaten. He experiences a rebirth of religious feeling at the First Communion of his daughter and goes to church for a while, only to lapse again because of fear of what his scoffing companions will say.

The companions who surround him are of the same kidney. They are weak, a little more than superficially cynical, Catholics in name but quite incurably anti-clerical, earthy and vulgar, but, somehow, as Marshall's sympathy for them points up, if not precisely lovable by us, loved by God.

Unfortunately, however, I fear that this novel, for all its pity, leaves a bad taste and creates a false impression. The one or two characters, among them a reformed prostitute, who realize that perhaps some of France's weakness may have sprung from forgetting God (and of what country may that not be said?), so emphasize this fact as to give the impression that all of France and the great majority of Frenchmen had apostatized. This is, of course, much too simple a picture; it ignores the deep religious life that did exist in France before the fall; it ignores the youth movements as exemplified in the Jocists; it discounts many another deep current of Catholic life.

Further, I think Marshall is a little too hard on human nature. It is quite true that we all have our pettinesses and selfishness, but I don't think it is true that a bus-load of even Frenchmen sit there hating one another. Preoccupation with one's worldly worries and a lack, perhaps, of warmer charity is not the same as aversion and suspicion.

To sum up, I think Marshall has here let his recurring thesis get the better of him. The mystery of God's unfathomable love being poured out on little creatures, who are petty and mean, sinful and ungenerous, is indeed a mystery and a moving, eternally-to-be-grateful-for gift, and Marshall has worried it about in all his novels. Only, in the attempt to magnify God's bounty, let's not make His creatures too little.

Finally, much of the French slang is way up in the vulgarity scale, at least for American ears. Those who do not

know French will not get it; those who do will probably realize that many expressions in French slang are just expletives, used without advertence to their significance.

I hate to castigate Marshall, whom I regard highly, but I cannot help feeling that in this book he has lost his balance.

HAROLD C. GARDINER

AS SEEN BY A POSITIVIST

RELIGION IN THE STRUGGLE FOR POWER: A STUDY IN THE SOCIOLOGY OF RELIGION. By J. Milton Yinger. Duke University Press. \$3

RELIGIOUS GROUPS seek to influence people to achieve certain religious ideals. These ideals compete for men's loyalty with other powerful interests quite opposed to religious principles. If the religious group adheres unyieldingly to its ideals, suffers loss in membership and even persecution rather than compromise with secular interests, it is ranked as a "sect." It ranks as a "church" if, to retain some influence over its loyal constituents, it compromises its ideals in the manner of political parties seeking to attract the greatest number of followers. Practically all the major church groups belong to the second classification. The decision of a church group to act as a sect or as a church depends usually upon social circumstances, which indicate the path to higher social as well as religious control and power. Examples from history which prove the readiness of the religious groups to compromise their ideals in matters of relatively less importance so as to maintain their influence in matters of absolute importance (belief in certain dogmas) include the reaction of both Protestantism and Catholicism to the advent and spread of capitalism and usury; to the labor movement of the past century; to slavery; to various political regimes; finally, to participation in war. Such, in brief, are the theses of Professor Yinger's *Religion in the Struggle for Power*.

The writer attempts to be fair, to avoid cynicism. He writes interestingly. Frequent references to well-known writers on the sociology of religion (including Weber, Troeltsch, Tawney, Rauschenbusch, Niebuhr, Simmel, Marx, Maritain, Hook and others) and copious quotations from works of men representing many religious fronts, indicate the author's attempt at sincerity and the energy expended in the work. Actually he does make some contribution to our understanding of the sociology of religion.

But Professor Yinger was guilty of two serious blunders, both of which prevent his work from enjoying any lasting value. Taking his cue from scientists who write about electricity though unable to define it, Yinger tries to write a book about religion without defining it. He even candidly refuses to define it. Of course the similarity between religion and electricity is vague at most. The scientist knows at least what electricity is not; Yinger predicates the word "religion" of almost anything having the most tenuous relationship with it. This policy deprives most of his conclusions on various sociological causes and effects of religion of any clear significance. Much evidence that Yinger exhibits in support of his theses proves nothing, because of the logical inconsistencies consequent upon unregulated interchange of such different words as "the church," "churches," "churchmen," and "religion."

The other serious blunder is one common to many sociologists of positivist mentality. Adequate knowledge of religion, even of the sociological cause-and-effect factors of religion, must proceed from speculative as well as empirical principles. When the former are missing, the student cannot hope to see the ultimates, the pervasiveness, the motives of

religion. The positivist sees a religious group merely as a social phenomenon and, much as if it were only a physical phenomenon, analyzes it accordingly. His observation being superficial, so must be his analysis and conclusions. This would explain the author's deficient understanding of the relationship between religion and science (p. 11), between Thomism and religion (p. 21), between the Church and "modernism" (p. 43), between the Church and the labor movement (p. 48 and chap. 4), between the Church and various political regimes (p. 143).

The reviewer wonders if Professor Yinger could specify what overtures were made by the Vatican to Moscow after the tide of war turned in the latter's favor (p. 197).

We need an adequate sociology of religion—one that develops from a deep and extensive knowledge of religion and of society to a determination of the relations existing between them. The book of Professor Yinger should interest those concerned with that need, though it does not itself fulfil it.

JOSEPH B. SCHUYLER, S.J.

WHIG TRADITION SURVIVOR

THE CONDEMNED PLAYGROUND. ESSAYS: 1927-1944. By Cyril Connolly. The Macmillan Co. \$2.75

CRITICS ARE OFTEN artists *manqué*, as Mr. Connolly well knows. But he cannot refrain from the temptation to play the artist, and consequently the middle and part of the final sequence of *The Condemned Playground* are very disappointing; for here Mr. Connolly has given himself over to an embarrassing species of the humor of dandyism. A mocking pastiche of Aldous Huxley's method and a mildly amusing lampoon on the school and college novel will pass muster. However, their author is not a patch on the *New Yorker's* Perelman when it comes to literary parody; nor is he nearly so good at this game as England's Max or the greatest master of the genre, the Thackeray of *Punch's Prize Novelists*. One feels oneself carried back, at second hand, to the languid elegance in style so prized between 1890-1914 that seems to have lingered on at Connolly's Oxford which was also, remember, the Oxford of Sebastian Flyte and his teddy-bear.

Mr. Connolly apparently prefers to think of himself under the Continental term, "intellectual," rather than as critic. The European epithet has its advantages; it allows, for example, greater latitude for political and economic attitudinizing. On the whole, however, at least until last year's Labor Party triumph and the recent promulgation of a ten-point program—both of which things fall outside the dates of the present volume—*Horizon* and its editor have remained faithful to their first-issue promise, not to be "a political magazine." His international sympathies lay with the Loyalists in the Spanish quarrel; to balance this he has shown himself consistently opposed to any form of *étatisme*. Mr. Connolly might be described, with some degree of justice, as an anachronistic survivor of the eighteenth-century Whig tradition with all its secular nobility of thought and magnificent eclecticism of taste.

As a critic he is to be ranked, in kind if not degree, with Eliot for their common intellectualism. In order to locate him in the stream of recent criticism I think it can fairly be said that he is less serenely balanced in his humanism than Elmer More, less forthright than Orwell, not so masculine as the fuller-blooded Elton and Saintsbury, but more incisive and less doctrinaire than Wilson, to whom he is comparable in certain respects. Evelyn Waugh, who disagrees with Connolly's current political bias, has described him as "the

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mature and respected leader of the English intellectuals," in whose magazine there existed for the weary soldier cut off from the world of culture "a free and wise society of which we were all members."

Somewhat surprisingly, Connolly's private enthusiasms are all for the classics and—with the exception of the inevitable Joyce, Forster and the more conventional contemporary Americans—for such out-of-the-way moderns as Baring and Waugh. He writes best about the past: about Pope, Swift, Chesterfield and Sterne, one of whose chapters he likens, in its "haunting somnolence," to the "tale of Palinurus." Though the title of his book would lead one to suppose he had a definite point of view about his period, it is not really apparent in the volume itself. His generalizations about the present are powerful and percipient; individual judgments sometimes seem dated, though this latter limitation is often the result of chronology, not of insufficient information or of inferior judgment. His book contains only one thoroughgoing wrong-headed pronouncement: the series of strictures on Housman, for which he half apologizes in a graceful preface.

His own prose style is more graceful than powerful; perhaps a trifle decadent in its Pater-like fastidiousness. If so, it is an exquisite decadence and, at its best, every word counts like a component mellow brick in an espaliered wall. He is over-fond of the cerebral pun on occasion—the description of England as a "Grantchestered old trollop" is a good example of this Joycean weakness. But he more than makes up for this witty indulgence by a sensitive capacity for that specialty of our day, wherein Greene, Huxley, Waugh and Eliot have also shown their mastery: the metaphysical prose image like this one of Art described as man's noblest attempt "to make unbreakable toys of the mind, mudpies which endure."

CHARLES A. BRADY

THOUGH LONG THE TRAIL. By Mable Hobson Draper.

Rinehart and Co. \$3

"THIS," SAYS THE ADVERTISEMENT, "is an autobiography written by the subject's daughter—an impossibility, but here it is. Mary Quinn Hobson was a born storyteller, and we give you her story in her own words, as she gave it to her daughter."

The story is an incident-by-incident account of the trek of the Quinn family across the plains in search of a place they could call home, then back again. The restless wanderings began in 1865 and continued for twenty-five years, in the course of which time little Mary Quinn grew up and married a man as restless as her father.

The narrative is more a diary than anything else, a personalized record of daily happenings, fictionized in part perhaps by the trick old age plays with such ease on memory. A short extract chosen at random will illustrate both subject matter and style:

You can see we were not born to be farmers. It was a foreign subject to us. Even Pa didn't like stock-raising—not as he liked a store. He came in one March day after mules had been caught in barb wire, disgusted with himself and with the whole place as a business. He was talking it over with Ma as I came into the room and heard him say, pounding his fist on the table: "I'm not going to start one bit of spring work out here! I can do more with a nickel's worth of peanuts than with the best farm in Kansas."

A hundred and forty years ago Lewis and Clark reached the mouth of the Columbia from the Snake and the upper Missouri. And it is short just one year of a hundred since Francis Parkman published his *Oregon Trail* in the *Knicker-*

bocker magazine. The course of the two explorers could well have described the Oregon trail, but not the course of the Quinn family. The line of march in *Though Long the Trail* began in Joplin, Missouri, and terminated in Oakland, California, by way of Utah and Nevada. Hence the use in the jacket blurb of Oregon Trail for a descriptive is misleading. But this is not the author's fault.

The book is light but pleasant reading.

HAYDEN A. VACHON

IRON LAND. By Dorothy Ogle and M. Goodwin Cleland. Doubleday and Co. \$2.75

THE LAND IS MINNESOTA in the neighborhood of Duluth, and to it, after having served with the Union forces in the Civil War, come the two Rowntree brothers to search for gold. When that search soon proves futile, they return to Superior City, drawn chiefly by their love for Terrill MacDonald, daughter of Old Jean whose general store has furnished the supplies for their prospecting. Burr Rowntree decides to stay in the town to make money out of the boom that is expected with the coming of the new railroad, but his brother Ethan continues to look for rich ore in the mountains, though he is now convinced that, when found, it will prove to be iron instead of gold.

The rough, dangerous life of those pioneer days in this northern country is pictured vividly in both town and camp. An early period of hope and strenuous exertion yields to one of despair when the financial crash of the '70's checks the flow of eastern capital. The Rowntrees are leaders in the enterprises for development and have to bear a corresponding share in the trials and worries of the depression.

These general experiences are skilfully woven into their domestic story, where the interest centers in Terrill who loves them both and, after marrying Ethan, has to struggle against the continued attentions of Burr. Her struggle is intensified by the fact that Ethan's faith in the mining possibilities of the country produces little results and frequently brings them to the verge of disaster, until the dramatic turn at the end when the secret of the mountains is laid bare and the world's richest deposit of iron ore is discovered in the Mesaba Range of Minnesota. WILLIAM A. DOWD

ACTON: THE FORMATIVE YEARS. By David Mathew. Eyre and Spottiswoode, London. 10s. 6d.

AFTER HE HAS DESCRIBED at considerable length the complex and contrasting scene into which Acton was born, Bishop Mathew recounts in a somewhat rambling fashion the various factors that helped mold the "most learned of English historians." He paints for us the German scene and Döllinger's enduring effect on the boy. The transient influence of Wiseman and Acton's changing relations with Dr. Newman are narrated. The author describes the atmosphere engendered by a journey to Moscow, the peculiar attitude of the Old Catholics and Acton's experiences with the *Rambler* in a manner that shows at once his broad and meticulous research and his fascinated attention to detail.

Since Bishop Mathew deliberately confined his work to the first thirty years of Acton's life, i.e., until his submission to ". . . the dominating and imperious . . ." thought of Gladstone, the period of the historian's greatest achievements is not treated. Yet even in the formative years there is much that is interesting, much that is essential for a proper and intelligent appreciation of the man who founded the *English Historical Review* and plotted the *Cambridge Modern History*.

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this book—one which will be quite fair both to the author and to prospective readers. While the book clearly reflects the distinguished author's years of training and research in things historical, it will certainly not find favor with the average reader and will probably not be entirely pleasing to the more learned. Bishop Mathew presupposes a better-than-ordinary understanding of nineteenth-century Europe. He frequently merely mentions important persons, places and events without further identifying them. The full significance of these will be lost by anyone who has not a well-founded knowledge of the times.

On the other hand, historians and serious students of history will very likely find many of the minute and insignificant details annoying. For instance, in a chapter of eight pages in which the author discusses the unquestionably profound influence of Döllinger, it is a bit disconcerting to find a page devoted to a careful description of Döllinger's drawing-room with its ". . . vases of yellow wallflowers if in season, a dark green velvet sofa in the style of Louis-Philippe . . ." while the influence of the schools of German scholarship on Acton's development is absolved by stating that he learned German perfectly, and that ". . . all such influences were for many years to come to him through conversations with Döllinger and through the latter's comments on his reading."

The work would have lost nothing valuable by the omission of many of the trifles, and its effectiveness would have been much increased by a more lucid analysis of the formative elements in Acton's early life.

There is a good index. All the direct citations are carefully acknowledged in footnotes which help replace the absent bibliography. The author's "Note on Method" indicates many of his sources and shows his manner of establishing details for his descriptions. There are seven excellent illustrations to complete the work.

FRANCIS A. SMALL

DEMOCRATIC CAPITALISM. By David W. Raudenbush.

The John Day Co. \$3.50

HERE IS TIMBER out of Minnesota to build a highly intelligent campaign platform for 1948. It ought to attract the very intelligent presidential candidate from Minnesota. The author reckons his program too novel and clear-cut to be adopted by either party unless popular pressure should demand it. The odds are against that, but if he is right about the alternative—technocracy by encirclement or imitation after the next depression—we had better start demanding now.

It can happen here, says Mr. Raudenbush. His penetrating analysis of events finds support for James Burnham's thesis that the decay of capitalism the world over is ushering in a new ruling class of industrial managers. He agrees too heartily with Friedrich Hayek that any planned economy is "incompatible with individual human freedoms" and necessarily means totalitarianism. But even the democratic planning he disregards (such as Michael O'Shaughnessy advocated in *Economic Democracy and Private Enterprise*) encounters his further charge of impeding invention, expansion and a continuously rising standard of living.

Is it too late to revive capitalism? Mr. Raudenbush explores nine symptoms of its deadly illness and warns that time is short. His probe finds the root of the disease in recurring business cycles, whose recovery peaks no longer reach new heights. In recent years too few men, far removed from the problems of production and distribution, have been responsible for general wage, price and production policies. As a result, consumers and wage-earners are bled white over the good years, then buying falls off suddenly,

production clogs, and collapse ensues. Mr. Raudenbush proposes to level off the business cycle by restoring the high-wage, low-price formula basic to healthy capitalism. This calls for a major operation, sure but not entirely painless.

Briefly, he would break up corporate empires and restore competition by restricting voting stock in any corporation to its full-time employees. To ensure that buying power will keep pace with the resultant more-numerous and more-accurate production estimates, net profits would be shared among buyers and workers as well as stockholders. Both these objectives are to be realized by a scheme of incentive taxation, wage-protection and workers' education.

Many worshipers of free enterprise will be shocked by this earnest effort to infuse life into their idol. Their protests will hardly make so strong a case as Mr. Raudenbush patiently rebuts. He is less happy in a brief excursion or two into theology, but within the field of his competence he goes close to the heart of our chief domestic and foreign problems.

WILLIAM M. DAVISH

TORRENTS OF SPRING. By Robert Payne. Dodd, Mead and Co. \$2.75

OUT OF HIS RICH KNOWLEDGE of and experiences in China, Robert Payne (whose successful diary, *Forever China*, was published last winter) has here reconstructed a story idyllic in mood and movement. In the days of pre-revolutionary China two youthful brothers, Shaofeng and Lifeng, and their sister, Rose, live in the Hall of the Splendid Cloud, up in the Yangtze Gorges where nature is most herself in rugged beauty. The children grow up with the culture of their race; yet they find a peculiar fascination in the new spirit of liberty and the Sun Yat-sen movement.

Their father, imperial envoy in Paris, keeps them in touch with the foreign way of life and hints that Christianity may be transplanted in the East as it has obviously withered away in the West. But Shaofeng would have history be the end-all of existence and every experience legitimate; so he becomes a father out of wedlock. In the turmoil of the revolt against the Manchu Dynasty, the brothers and sister fall in with the conspirators, are attacked by surprise and dispersed severally. What happens to them ultimately remains to be told in a subsequent book.

As it is, the plot lacks cohesion, the characters are more ideal than real, and the action is slow-moving. The mood, however, is genuinely Oriental. The author's diction has the Chinese flavor of mellowness, charming and refined. Many a passage reads like poetry.

GEORGE B. WONG

THE MOST REVEREND THOMAS POTTHACAMURY, D.D., is Bishop of Bangalore, India, and a regular contributor to the *Crusade*, organ of the Catholic Students' Mission Crusade, Cincinnati.

THE REVEREND BONAVENTURE SCHWINN, O.S.B. is Vice President of Mount St. Scholastica College, Atchison, Kas.

MRS. VERA GIBIAN is a native of Czechoslovakia, now living in the United States.

VINCENT BEATTY, S.J., taught Organic Chemistry at Loyola College, Baltimore, and is at present in his third year of theology at Woodstock College, Md. Mr. Beatty studied chemistry at Catholic University under Dr. F. O. Rice.

JOSEPH B. SCHUYLER, S.J., who has done graduate work in sociology, is a teacher at Brooklyn Preparatory School.

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THEATRE

INFLATION THEATRE. It was not so long ago when a show that ran eight weeks was a success, and only smash hits could expect to exceed a hundred performances. The eight-week show won recognition for the author, if he were a newcomer, or confirmed his prestige if he had past successes to his credit, and also returned a profit on the producer's investment. Those days, I fear, are gone forever.

Production costs have spiraled upward so rapidly in the last few years that nothing less than a run of six months—except for shows with a small cast—will earn enough to reward a producer for his risk. Everything costs more—the sets, the costumes, the space for rehearsals and the orchestrations for musical shows. Labor has hiked the wage scale, and it is said that the unions are guilty of feather-bedding. The original production of *Show Boat* cost Ziegfeld, a free-handed man with money, \$200,000, while the current revival, according to rumor, required an investment of as much as \$350,000.

It is obvious that the more a producer must spend on sets, costumes and stars, the less he can spend for ideas and poetry. He will, in fact, hardly be interested in ideas or poetry unless they are sure-fire stuff that has tickled the ribs or loosened the tear ducts of audiences for generations back. The result is that experimental and challenging writing disappears in trunks and bottom-drawers while the theatre, except for an occasional classic, becomes a market of perfumed and polished mediocrity. Inflation is as deadly in art as in the grocery store.

The causes of inflation in the theatre are many and complicated and I will not attempt to unravel them. A contributing cause, I am convinced, is the first-night review, the unfinished business of last-week's column. Another contributing cause is the stop-clause in the lease that theatre-owners compel producers to sign. According to this clause, a percentage of the gross receipts is taken as rent, and if the percentage drops below a certain agreed figure, the producer is obliged to vacate.

A producer who has invested \$50,000 in a play, or four-fold that sum in a revue or musical comedy, is naturally nervous on the opening night. He wants to know the chances of retrieving his investment. He sits up all night waiting for the city edition of the papers; if the reviews are unfavorable, he usually decides it is no use throwing good money after bad and closes the show.

If there were no first-night comment to influence his judgment, he would have to wait a few weeks to see if his production was interesting enough to draw an audience. Early audiences, after the first-night turnout of fashionables and celebrities, would consist almost exclusively of genuine theatre-lovers. In a fortnight the reviews would begin to appear, written after a period of reflection on the merits of the production, commenting on whether it deserved more or less success than it attracted. The critics would write at their convenience, and some opinions might not appear until a production had been running a month. Then, if the majority of reviews were favorable, the mob of hit-crashers who wait for the critics to make up their minds for them would deluge the box-office.

No producer in his right mind would sign a lease with a stop-clause if he had to wait a month or longer to learn if his production would be a hit. Nor would any sensible theatre-owner demand it. Both would be forced to give the theatre back to the experimenting and prophetic playwright and the people who want the stage to be edifying as well as entertaining.

THEOPHILUS LEWIS

FILMS

BLACK ANGEL. A new bypath of psychology is investigated to stimulate old plot material in this murder melodrama. Hollywood is evolving its own brand of *Freischütz* drama, modernized by the substitution of mental hobgoblins, and this film is a good enough thriller in its own far-fetched fashion with a surprise ending which would have been impossible if the star, Dan Duryea, had been an audience idol rather than a specialist in movie meanness. The estranged wife of a song-writer who has gone to seed by way of drink is murdered, and a companion is readily convicted on circumstantial evidence. The condemned man's wife enlists the aid of the composer in a search for the true murderer, and the latter, after an alcoholic excursion into his subconscious, reenacts the crime. This reversal of the classic appeal from Philip drunk to Philip sober is a new way to win justice, and under Ray Neill's handling the novelty is played up as the highlight of the piece. Duryea, June Vincent, Peter Lorre, Wallace Ford and Broderick Crawford make up a capable cast for this *adult* story of the seamy side of life. (*Universal*)

STRANGE HOLIDAY. Arch Oboler, who wrote and directed this fantasy on the Nazi conquest of America, appears to be in full pursuit of the ideological fame of his radio rival, Norman Corwin. Unfortunately for him, the sententious speeches which seem so hypnotic on the airwaves are ponderous and dull on the screen. A trite dream-device is used to portray the United States under Brown Shirt regimentation, suggesting that Nazi sabotage could accomplish what German arms failed to do. The contrast between the old and the new way of life is cluttered with stock symbols of both, and all the rhetoric about the Four Freedoms cannot disguise the fact that this is superficial wartime hoopla rehashed for a commercial or political purpose. The substitution of talk and montage-shots for action indicates that Oboler has not made any real transition from radio to films. Claude Rains, Gloria Holden and Martin Kosler are undone by this empty *adult* preaching. (PRC)

EARL CARROLL SKETCHBOOK. The time-tested formula for backstage musical comedy has been used to better-than-average effect in this production. It is chiefly remarkable for the fact that it does not glow with technicolor, which is becoming as much a part of this sort of entertainment as its wire-drawn plot. A secretary becomes a star chiefly through her unselfish promotion of songs written by her boss. Even after she has tricked him into prominence she is forced to feign amnesia to bring out his restrained romanticism. Albert Rogell's direction is standard for the type. Constance Moore and William Marshall carry the dramatics, such as they are, with Vera Vague and Edward Everett Horton supplying good comedy business. *Adults* who are not too critical will find it a good vaudeville item. (*Republic*)

BLACK BEAUTY. Anna Sewell's juvenile classic may not be as widely read as formerly, but its screen adaptation meets the current demand for sentimental animal stories. Given a good if modest production, it holds up very well for a period piece. The biography of the noble horse, with its background of human problems, holds fairly to the original; and Mona Freeman, J. M. Kerrigan, Charles Evans and Evelyn Ankers contribute sympathetic performances. Its warm simplicity should attract younger audiences especially. (*Twentieth Century-Fox*) THOMAS J. FITZMORRIS

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PARADE

HEAVILY CONCENTRATED in the weeks' news were events that developed most unexpectedly. . . . Current history's strange twists contorted through widely scattered sections of the nation. . . . A Manistee, Mich., citizen, no rainbow chaser, dug in his backyard, found a pot of gold containing \$1,000. . . . Hard-boiled landlords and attorneys, gathered in a Milwaukee courtroom to obtain eviction of delinquent tenants, were moved by the tears of a woman defendant, chipped in, paid her rent. . . . Two women, strangers to each other, entered a Detroit beauty parlor for treatment. Through chance conversation, it was discovered that the two women and one of the hairdressers were all the wives of the same man. The three women had their husband arrested for bigamy. . . . Not only backyards, courtrooms, beauty parlors burgeoned with the unexpected. . . . Prisons also contributed. . . . The convict telephone operator at the Tennessee penitentiary received a telephone call from the War Assets Administration, asking if he could use some surplus dynamite. The trusty replied he could; also some surplus hacksaws and rope. The WAA later discovered it had the wrong number. . . . A Memphis, Tenn., woman had trouble starting her auto until a mechanic removed a set of false teeth from the gas tank. When she had similar trouble four years before, a man blew into the gas tank for her, leaving his teeth in the tank.

The week also featured a heavy concentration of impersonations. . . . A New Jersey man impersonated a Pullman porter, rifled railroad passengers' purses to the tune of \$1,700. . . . An Illinois man impersonated a doctor, caused distress to three surgeons. The surgeons preparing for an operation thought a middle-aged man carrying a medicine case was a doctor, dropping into the operating room to observe their skill. He wasn't. After the operation, the man and the surgeons' wallets containing \$550 were gone. . . . In Pennsylvania, a stranger impersonated a Wild West cowboy. He galloped around a riding academy, firing shots in the air. After causing panic among the regular patrons, he was taken to a police station, identified as an Eastern truck driver. . . . Appearances, though known to be frequently deceptive, still wield wide influence. . . . In Missouri, a police officer assigned to investigate a rabbit theft, reported: "I searched the vicinity but found no one who looked as if he would steal a rabbit." . . . Appearances, on occasion, are least deceptive when they seem to be most deceptive. . . . Two New York policemen, cruising in a prowler at 4 a.m., saw a clothing-store-window dummy taking its trousers off in the lighted window of a world-famous store. Investigating, the policemen found that what had seemed to be a dummy was in reality a merchant seaman engaged in augmenting his wardrobe. . . . Much of the week's news, like much of history in general, showed that appearances sometimes are, sometimes are not, deceptive.

It does not follow that human senses are occasionally unreliable. . . . Normal human senses faithfully register the reality contacted. . . . The senses do not make judgments. . . . That is the job of the intellect. . . . A man may be dressed up like a Pullman porter and still not be a porter. . . . In this event, the senses, so to speak, say: "Here is a man in a porter's uniform." . . . It is the function of the intellect to determine whether he is a porter or not. . . . When people either cannot or do not use their intellects fully, appearances can be even disastrously deceptive.

JOHN A. TOOMEY

CORRESPONDENCE

CATHOLIC COLLEGES FOR GI'S

EDITOR: My three boys graduated from Fordham Preparatory School, the last in June, 1946. Two went into the services, and have now returned. All three want to resume their education.

Two tried to get into Notre Dame, but cannot be accommodated; Fordham and other Catholic schools are also swamped, so the boys are discouraged about getting into a Catholic school.

My brother, a director of R.P.I., Troy, says the trouble is that ninety per cent of returning GI's and others want to attend nineteen prominent colleges, though plenty of small but good schools are available.

This must also hold for Catholic colleges, which have a responsibility to absorb these students, whose parents are convinced that only the staunchest Catholic faith will keep them good Catholics in other than Catholic schools.

May I suggest that Catholic colleges operate a clearing house, listing schools with vacancies for Catholic students, to which boys can be referred? We do not want our boys to get discouraged to the point where they think the Church does not care about their moral training.

Brooklyn, N. Y.

JOHN A. REILLY

SCIENCE AND CATHOLIC EDUCATION

EDITOR: I am very sympathetic to the recommendations implied in the recent articles on Catholic scholarship in AMERICA. I yearn for an opportunity to study scholastic philosophy in a Catholic university, but my M.E. keeps me at M.I.T., and big-time scholarship is "out" for me, due to bad eyes. However, I am sure that many other American Catholics are eager to support the scientific awakening of Catholic education.

I am fascinated by the challenge of F. S. C. Northrup, who, in *The Meeting of East and West*, an inquiry concerning world understanding, suggests that "Roman Catholic thought, honoring reason and concrete reality, may achieve in time a new synthesis based on the new science." (Quoted from a *Time* book review.) The compliment is pleasant, but the responsibility is such a burden that I am impatient to know what attempts our Church is making to effect such a desirable "new synthesis."

Hutchins' success with Thomism at the University of Chicago is, I believe, due to his insistence on a high level of scholarship. Perhaps the same, or greater, devotion to individual excellence in undergraduate learning could be used in more of our Catholic colleges. Has anybody ever taken a census of Catholic graduates who are salesmen (good fellows and fathers, but not scholars)?

In a sodality conference in Boston in 1938, a question was asked as to why Catholic college graduates were so reluctant to read Catholic magazines like AMERICA. My answer at that time was, and is, that they did not have to work hard enough for their philosophy or their faith, so they do not realize its worth and are fed up with a repetition of old phrases like a child finishing its fifth ice-cream soda—he doesn't want any more until his thirst is again aroused. Perhaps the technique of teaching which involves more of a personal challenge, with the personal joys of triumph over obstacles to real learning, is what is needed.

In addition to apologetics, etc., Catholic college men and women should be taught by extra-curricular activities, lectures and whatever means possible, by practical charity, justice, love. I never saw such vulgar undergraduate political attitudes in my own sectarian Alma Mater as I did at a certain Catholic college where I spent my freshman year.

It is commonly asserted that the girls at many Catholic women's colleges are a "bunch of snobs." The self-satisfaction of many Catholic college graduates is thrown up to me by my non-Catholic friends from time to time. They know they are right. But darned if they know anybody else's point of view. We can't like our neighbor if we can't understand him, but if we don't like him he won't give us a chance to love him.

Our Catholic colleges need to teach us more than the academics of scholasticism; we need also to realize that we are our brother's keeper. We need men and women conditioned for vital Catholic Action in the social sciences first. Social graces will come after we perfect our society in its Catholic thought, which should achieve a new synthesis based on the new sciences.

Cambridge, Mass.

JOSEPH J. SCARULLO

EDITOR: In answer to "Needed: Catholic Scholars of Any Kind" (AMERICA, August 3, 1946), I wish to make a few remarks.

There is little encouragement for a man to adopt a scientific career, because of modern business methods. Let us consider chemistry, for example. The set-up is such that young men become chemists—not old men. Students in chemistry are assisted in their research by the very minimum in pay, which the average Catholic could not accept if he chose the marriage vocation.

Young men do accept the small pay offered by some companies for research work in our universities. The young man does not seem to realize that the company offering the scholarship is getting off at half-pay.

Then, aside from technology, what is there in the chemical field? Just nothing—so far as science goes. What is carried on in our industries is not science; it is technology. To be a chemist or to be a brick-piler means only a difference in pay. I prefer to pile bricks. Has a man a chance to meditate on my job? No. Has a man a chance in industrial chemistry to meditate on his chemistry? No. If my answer is exaggerated, prove it.

I think Catholics are pretty smart. If they are going into commercialism, they go into it right; but I do not think that as chemists they pretend they are really scientists while in the commercial world. Some commercial laboratories are like sweatshops, where it is not science that counts, but rather profits.

When it comes to real science, Catholics must be in the lead because they are the ones who really think. The others say, "We feel."

The modern business world says "Unless it is good for business, it is not good for science."

Are there no better things than business? There are some who are chemists for the greater glory of God. Their records are rich with marvelous experiments. They can say: "Come and see the works of God."

PHILIP P. PFEUFER
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THE WORD

IN HIS EARLY AND UNREASONING days, a child regards his parents simply as a source of benefits. In his helplessness he learns that a cry will bring his mother to his assistance; in his indigence, she supplies all his needs; if he is ill, she is a balm; if he is in danger, his father's protective strength is round him like a cloak. But with the dawning of intelligence, we expect the child to appreciate his parents more for themselves than for what they give him. His unfolding power of appraisal shows him more and more clearly their own excellences, and he comes to love them less for what they have than for what they are. Proportionately with his progress towards full maturity, his love for his parents increases in disinterestedness; gratitude supplants grasping selfishness.

But often enough we who would look for that normal flowering in a developing child do not transfer the law of growth to the supernatural plane. We remain selfish and even petulant towards God, Our Father, look on Him only as a source of benefits and fall into the thanklessness of the ten lepers whose ingratitude towards Christ Our Lord is described in the gospel for the thirteenth Sunday after Pentecost.

Christ was proceeding along the border of Galilee, skirting the land of the hostile Samaritans, when ten lepers stayed His steps, croaking their piteous and beautiful plea: "Jesus, Master, have pity on us." He sent them to the priests whose duty it was to segregate victims of the dread malady and to readmit them to society after they were cured. The lepers started off and, as they went, firm flesh replaced the rotted tissue; new blood and life surged through them; they were cured! Nine of them stood transfixed, then broke into rapturous exclamations. Once again they were sound men, they could move in the world at large, they were no longer physical pariahs. In their happiness over the miracle, they forgot the Miracle-Worker.

But one of them, a Samaritan, like the protagonist of last week's gospel, with great gratitude swelling in his soul turned back to the Man who had restored him. Falling at Jesus's feet, he protested his thanks, glorifying God. The Master mourned that of the ten only one had returned, and He assured the prostrate man that His power had penetrated through the renewed flesh to cure also the diseased soul: "Arise, go thy way, for thy faith has saved thee."

For many of us the meager time and intensity we give to prayer is concerned largely, if not exclusively, with petitions. It never occurs to us to thank God for past benefits and present graces. Even after Our Lord has given Himself to us in Holy Communion, our thanksgiving is perfunctory and preoccupied. Year after year we accept the great blessing of forgiveness through the sacrament of penance most casually. Our prayer never flames up into adoration or gratitude or disinterested love; like the self-seeking child we are always begging, and we should become ashamed of our spiritual childishness "Now that I have become a man, I have put away the things of a child" (I Cor. 13:11).

The great-souled prayer of Francis Xavier might serve as a model to us, in which he protests his love of God not merely out of hope of reward or fear of punishment but because God is, in Himself, supremely good and lovable. Thomas Aquinas' frequent prayer was: "I believe, I hope, I love, I give thanks." "In all things," writes Paul, "give thanks; for this is the will of God in Christ Jesus concerning you all" (I Thess. 5:18). How long is it since you made an act of love, of thanksgiving to God?

WILLIAM A. DONAGHY, S.J.

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